The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 2.—WHOLE NUMBER 1199.

JOHN HECKER, PROPRIETOR. NEW-YORK, MARCH 11, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH............at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......... 7 " 5 "
CHURCH OF THE NATIVITY.......... 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 9 " and 4 P. M.
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......¼ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.......... 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,...... at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MARCH.

5. First Sunday in Lent.
8. } 10. } 11. } Ember Days.
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.
26. Fourth Sunday in Lent

APRIL.

2. Fifth Sunday in Lent.
9. Sixth Sunday in Lent: Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. GOOD FRIDAY. [Proper Psalms instead of the Psalms for the day.]
15. Easter Even.
16. EASTER DAY. [Proper "Anthems" (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the day.]
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

THE CHURCH AT HOME.

Missionary.—Amidst the other significations of growing life in the service of the Church, we are glad to see that the *Spirit of Missions* has taken a start upwards, and come out in a greatly improved style, being now published by Mr. DANA, at 637 Broadway. This paper, as our readers may be aware, is the organ of our Board of Missions, and is edited for them by the Secretaries and General Agents of the Domestic and Foreign Committees. The number for March contains a large amount of interesting and valuable information, from several fields of Home Missionary labour, from the various Missions to the Jews, from China, and Africa. The following paragraphs will show something of the enterprise and spirit now pervading this branch of the service:

OCCASIONAL PAPERS.—The Foreign Committee have just issued No. 3 in the series of these publications; and thirty thousand copies are now being sent out into all parts of the country. This PAPER contains an engraving of the Mission Chapel at Shanghai; and sets forth the action of the Committee with reference to Missions in Central and South America. [illegible] a *Summary of our Foreign Missions*, so far as particulars are in possession of the Committee

The beneficial effects of increased attention to the matter of publications, the Committee are well assured of, both by largely increased contributions, and by the statements of many parish clergymen, who have addressed the Secretaries on this subject. Means have been taken for obtaining fuller details, and for the regular transmission of statistics from our Missionary Stations, which we trust will meet a want long felt.

From the *Occasional Paper* mentioned above, we quote the subjoioned paragraphs, where the Foreign Committee set forth certain facts touching several "new and inviting fields" of Missionary enterprise:

It is well known to all, that the attention of the Committee, as Agents for the Board of Missions, has been directed chiefly to the prosecution of the work in fields long since entered upon, viz: Athens, Africa, and China. But these have not occupied their whole attention. Looking at the wonderful openings which have presented themselves in every direction, particularly within the last two or three years, the Committee have felt constrained to consider the claims which other portions of the world have upon them; and in the contemplation of their duty in regard to them, have entertained the hope that by an expansion of effort, embracing some of these, they might not only extend the sphere of their usefulness, but also awaken in the hearts of GOD's people greater zeal and deeper interest in the great work, so that Missions in our long-established Stations should not languish, but, on the contrary, receive a fresh impulse, and be prosecuted with greatly increased vigor.

WHAT ARE THE FIELDS?—We do not undertake to enumerate them, but simply mention those which have engaged the consideration, and, to some extent, the efforts of the Committee. It has been thought exceedingly desirable to occupy, as soon as circumstances would allow, some portion or portions of Central or South America. In many, if not all parts of these, as reliable information most clearly shows, there has been of late a gradual entering in of the light which pertains to the more elevated standard of commercial life which prevails among ourselves. This, with other circumstances, has served to discover to the people there the influence of more liberal Institutions, and, by contrast, presented their own deficiencies. But that which is of far greater importance, is this: We find among them great dissatisfaction with their own religious Institutions, and in many cases an earnest inquiry after a better way. This last consideration is that which has moved the Committee to regard with deep interest the people of those regions. We would fain give to those nations, which have long felt the blighting and withering influence of false religious teaching, the benefits and blessings of the pure Gospel.

WHAT HAS BEEN DONE.—While these things were occupying the anxious thought of the Committee, there came from one quarter, viz: Rio de Janeiro, an earnest appeal for the services of a Missionary. He must be a man of peculiar qualifications. The Committee knew not where to find such an one; but quickly following the appeal, a laborer adapted to the work came to the knowledge of the Committee, in the person of the *Rev. William Henry Cooper*. Mr. C. had spent many years in Spain, where he had acquired a thorough knowledge of the language, and had also become possessed of much valuable experience in that which was calculated to be of essential service in the work proposed. His appointment was made, and he, with his family, embarked for the city of Rio de Janeiro, in the ill-fated steamer *San Francisco*. After a series of perils and hardships such as few encounter, he and his returned in safety to the city of New York.

From considerations of prudence, it was thought best to leave the formal announcement of these matters until time should have been allowed for the establishment of the Missionary in his field of labor, and for gaining further information from a personal survey. Circumstances have changed the course of events to which the Committee looked, and yet, with all that has transpired, they feel the more deeply impressed with the vast importance of taking immediate steps for the establishment and vigorous prosecution of the Missionary work herein mentioned.

NEW GRANADA, VENEZUELA, BRAZIL, and other portions of the SOUTHERN, CONTINENT, are stretching out their hands, and calling to us to come to their help. Will the Church, whose members we are, respond to their call? To present this question, and to urge a favorable reply, is the work to which the Rev. Mr. COOPER will, for a short time, give himself, under the direction of the Committee. He is commended most cordially to the kindness and cooperation of all whom he may be able to reach. The number of such, must, however, be necessarily small compared with the whole Church; and we beg to ask, Will the whole Church answer this appeal, diminishing nothing in gifts for other portions of the work, but making this the object of additional effort?

The Committee are greatly encouraged by the very hearty and generous response which has been made by the few Parishes to which this appeal has been presented.

New Jersey.—On Thursday, Feb. 23d, in St. Paul's church, Trenton, the Bishop admitted the Rector-elect, the Rev. JAMES LEE MAXWELL, Deacon, to the holy order of Priests. Morning prayer was read by the Rev. Mr. GOODWIN, the candidate was presented by the Rev. Mr. GERMAIN, and the Bishop made the exhortation, and administered the Holy Communion, assisted by the Rev. Mr. FROST.

On Sunday, March 5th, (first in Lent,) in St. Mary's church, Burlington, the Rev. WILLIAM CROSWELL DOANE, the assistant Minister, read Morning Prayers, and the Bishop preached, confirmed *fifty* persons, (making seventy in the parish, during the current conventional year,) and administered the Holy Communion, assisted by the Rev. Dr. WATSON, and the Rev. Mr. FROST. The Rev. Mr. GERMAIN and the Rev. Professor HYDE were present.

In the afternoon the Rev. Mr. DOANE read prayers, and catechised the children, and the Bishop administered baptism, and examined them.

Pennsylvania.—We are glad to see that the *Banner of the Cross*, the dear old *Banner*, appears to be fairly on its legs again, with front as erect and step as firm as ever. It is indeed a comfort to work, to spend and be spent, in the cause, with such coadjutors as Dr. COLMAN and Mr. OGILBY in the field.

From that paper, we learn that the new edifice of St. Luke's parish, at Chartier's Creek, occupying the site of the first church built west of the Alleghanies, was duly consecrated by Bishop POTTER, on Thursday the 23d ult. The new church was mainly built by the efforts of benevolent Churchmen in Pittsburg.

The following confirmations have been had during the month of February, the Bishop preaching in all 23 sermons: At St. Paul's, Wellsboro', *ten;* St. Paul's, Erie, *fourteen;* Christ church, Meadville, *fourteen;* St. James', Pittsburg, *thirteen;* St. Andrew's, Pittsburg, *ten;* St. Luke's, Chartier's Creek, *twelve;* St. Peter's, Pittsburg, *nineteen;* St. Stephen's, Harrisburg, *seven;* Trinity church, Philadelphia, *six;* Calvary church, Philadelphia, *nineteen;* making in all 124.

Virginia.—The Rt. Rev. the Bishop of the Diocese held a confirmation in Grace church, Berryville, on the 17th ult., giving the sacred rite to *eight* persons; one of whom has been a dissenting minister, and is now a candidate for Orders.

North Carolina.—On Sexagesima Sunday, Feb. 19th, Bishop ATKINSON held an ordination at the chapel of the Cross, Chapel Hill, when, on presentation by the Rev. F. HUBBARD, Professor in the University, Mr. RICHARD HINES was admitted to the Order of Deacons. The sermon was preached by the Bishop. In the evening the Bishop preached again, and confirmed *eleven* persons, two of them being students of the College.

Alabama.—The Destroyer is still busy with our brethren in the South. It is with great sorrow, that we have to record the death of the Rev. N. P. KNAPP, rector of Christ church, Mobile. His disease, as we learn from a private source, was erysipelas. The following action was taken on the occasion by the Wardens and Vestry of the parish:

It having pleased Almighty GOD, in his wise Providence, to remove from us by death our much-loved and respected Rector, the Rev. NATHANIEL P. KNAPP,—

Resolved, That while we bow with humble submission to the chastenings of our Heavenly FATHER, knowing that "He doth not willingly afflict or grieve the children of men," we deeply feel and justly mourn the loss sustained by this mysterious dispensation of His divine will.

Resolved, That in the death of Mr. KNAPP, the Church has cause to mourn the loss of a truly pious and devoted member, a faithful, sound and effective preacher, and the community in which he lived, a good and exemplary citizen.

Resolved, That we will always cherish a grateful remembrance of his unaffected piety, corteous, unassuming manners and valuable ministerial services, during the six years of his labours among us.

Resolved, That we deeply sympathize with the bereaved widow, children, and relatives of the deceased, and hereby tender to them this expression of our sincere condolence, trusting that they will continue to find consolation in the religion of our blessed Saviour JESUS CHRIST, so faithfully taught and practiced by His departed servant.

Resolved, That in testimony of our love and respect for the memory of the deceased, we will wear the usual badge of mourning until Easter, and that the church in which he ministered be hung with appropriate mourning for the same time.

Resolved, That copies of these proceedings be transmitted to the afflicted widow and to our beloved Bishop; also, published in our city papers and Church Journals.

WM. BARNEWALL, JR.,
Secretary of Christ church, Mobile.

Indiana.—The Rt. Rev. the Bishop of the Diocese visited St. Paul's church, Evansville, on Saturday the 4th ult, and in the evening preached and confirmed *four* persons. The next morning, he preached, administered the Lord's Supper, and in the evening preached again. Between that and the 12th, he visited four other places, preaching, baptizing, and administering the Holy Communion.

THE CHURCH ABROAD.

England.—The following remarks of the *Clerical Journal* upon the recent case in the Court of Arches, which has left upon the Bishop of GLOUCESTER and BRISTOL so heavy a burden of costs, present the grievance with more clearness and justice than we have any where else seen it stated:

The case of *Madan* v. *Karr*, to which attention has been recalled by reason of the heavy expenses which it entailed on the Bishop of GLOUCESTER and BRISTOL, is likely to have some effect towards abolishing the Court of Arches. Unpopular as the Ecclesiastical Courts are in the country generally, they have yet, to a large extent, found favour in the eyes of dignitaries: they afforded patronage and profit. But it has recently been discovered that, while the patronage and profit are not likely to last much longer, the Courts themselves, like double-edged tools, cut two ways. The case in question was one of immorality, and the prosecution was established at the cost of the Bishop of GLOUCESTER and BRISTOL. Legal proof, however, was not forthcoming to the extent required, and the consequence was that the enormous expenses, or, at least, a very large share of them, fell on the Bishop. Had they fallen on the defendant, he would have been utterly ruined in purse as well as in reputation, and even Dr. MONK seems to have felt the infliction severely. As soon as it became known through certain published letters that their diocesan had to pay a large sum through his endeavours to bring a "criminous clerk" to justice, a few richly-beneficed clergymen set to work to collect, among curates and small vicars, and others, a sufficient amount to hold the Bishop harmless. When intelligence of this step reached the Bishop's ears, he at once acted with that gentlemanly feeling which has always marked his character, speaking severely, and justly so, of the enormous costs which suitors in the Arches Court were compelled to incur, and shrewdly insinuating that he saw no use in the Arches Court at all. He declined to accept any contributions from his clergy on an occasion like the present, on the Christian and intelligible ground that he did not wish the loss which had affected him to be extended to them also. The experience of Dr. MONK and his brother of Exeter will probably help to demolish these relics of the ecclesiastical barbarism of the Middle Ages. We are no advocates for unworthy clergymen escaping punishment for their transgressions; but we would not do what all tribunals for that purpose now established do—punish them in one way under pretence of doing so in another. Let them suffer by all means, but let it be distinctly known what and for what they suffer; and let the remedy be such as to repress the sin without altogether crushing the sinner, and sometimes pinching the fingers of him who administers the chastisement. One great remedy for all these scandals would be to assimilate the law of our Church to the law of Rome and of Scotland. A Popish priest may be secularized; CÆSAR BORGIA was an example. A Presbyterian clergyman may be dismissed, and he becomes no longer a clergyman. Why should it not be so with ourselves?

THE BISHOP OF OSSORY has written a pamphlet to prove the injustice of Mr. CONYBEARE's article in the *Edinburgh Review* towards himself. The small arms of this article seem to have hit far and wide, but nobody will find himself much hurt—certainly not such as the Bishop of OSSORY.

THERE HAS been some misunderstanding as to the grant made by the Society for Promoting Christian Knowledge, for the payment of expenses connected with the deputation to America; the *Record* declaring that the grant had been rescinded—the *Guardian* having authority to contradict the report. The truth seems to be, that the grant was made, but the money was not drawn for, and consequently it has returned to the common fund. The *Clerical Journal* very justly observes:

If it were a legitimate part of the society's business to send out a deputation to America, it was certainly a legitimate use of the society's funds to pay its expenses. Both these are, we know, questioned; but the one follows the other. If, then, the members of the deputation did not accept the payment, they put both themselves and the society in a false position; they made it a matter of acknowledged principal that our representatives to the Church in the United States should be men, not chosen because of distinguished talents and piety, but because they could pay the expenses of a Trans-atlantic trip. To avoid this conclusion, the members should have received the money; and then, if they thought fit, it was quite competent to them to return it unostentatiously, and even anonymously.

A NEW CHURCH is to be built for the parish of Myland, near Colchester, the foundation stone of which will be laid in the course of a few days by Earl DE GREY, the patron of the living.

THE DUKE OF BUCCLEUCH has contributed the handsome sum of 100 guineas towards the fund for the endowment of the Bishopric of Natal.

FROM A FORCIBLE APPEAL just issued by the Manchester Diocesan Church Building Society, we extract the following interesting particulars. The statements are accompanied by a circular letter from the Bishop, urging them upon the attention of the Clergy and laity of his Diocese:

Diocesan societies for building churches in poor and populous parishes owe their origin to the present Archbishop of CANTERBURY, when his grace presided over the see of Chester. During his lordship's episcopate of nearly twenty years, the diocese of Chester witnessed the consecration of the unparalleled number of 233 churches, being on the average a consecration per month during that long period. The Established Church in his diocese therefore not only maintained her ground for that time, but comparing the enormously increased population within the last fifty years with the means of Divine worship in her consecrated edifices, had even so far gained upon past apathy as to present a greater proportion of sittings than she had at the commencement of the present century. That part of Lancashire which forms the new diocese of Manchester largely contributed to, and participated in, this extraordinary augmentation of its church accommodation. 110 of this increased number of consecrations took place within its boundaries, and the first Bishop of MANCHESTER in 1848, entered upon his important charge over more than a million and a quarter of inhabitants, with 300 churches and nearly 500 clergy. During the last half century, the number of parochial clergy within the same limits has been augmented from 199 to 501; the churches from 170 to 326; and the sittings in churches from 102,000 to above 286,000; the proportion of sittings for the operative classes being as 13 free seats to 19 appropriated or rented. During the last decade (1841 to 1851) the population of the diocese has increased [illegible] per cent, and the church accommodation 21½ per cent. During the three years of its existence, the Manchester Diocesan Society has distributed the fund received from the parent society of Chester (£865) amongst eight churches which had apparent claims for augmentation of original grants; and of the funds since entrusted to them, the committee have voted £2,625 in aid of the erection of eleven new churches, which will furnish nearly eight thousand sittings, forty-six per cent. of which will be free, or let at low rents; the sum of £250 has been granted to two churches, entirely rebuilt, on an enlarged area; £240 towards the enlargement of six churches; £125 to meet £500 of local benefactions towards the endowment of one new church; and £400 towards the erection of eight parsonage houses. Twelve churches are now contracted for or being built, seven of which will soon be ready for consecration; fourteen others are in various stages of progress; and seven out of eight cases of churches to be rebuilt will specially require all the help that can be given. In some cases enlargement of existing churches would meet present requirements, or seem to be all that can now be attempted, and of such cases the diocese furnishes six. Twelve other churches are contemplated, sites or donations being offered. But what is or can be done for populous districts of sudden and recent origin, occupied principally by operatives, without any religious provision, and where, from non-residence or ignorance of their spiritual state, the proprietors and employers neither originate nor encourage any effort? Several of our overgrown parishes furnish but 12 to 15 per cent. of church room. The large towns of least accommodation are Salford, Chorlton-on-Medlock, Manchester, Oldham, and least of all, Rochdale.

If the Established Church were to resolve upon a satisfactory supply of what is wanting, she must provide at least a hundred and eighteen churches of various sizes to meet the requirements of even the present population. There is, moreover, this peculiar feature in the Established Church—she especially provides for the operative and poorer classes. Hence the necessity and the value of the endowments and residence of the clergy which she requires. Much has been done by all religious bodies. The report of the Registrar-General on Public Worship discloses the fact that in almost every parish of our country there is still a want which will require the increasing efforts of all to meet; and were this want supplied, the ratio at which our population increases would find ample scope for simultaneous exertions.

THE CHARITIES of London in 1852–3, is the title of a recent publication containing, in a narrative and readable form, the statistics of London charities, being, in fact, an interesting but elaborate report of their operation, resources, and general condition. The introductory analysis furnishes interesting accounts of Home and Foreign Missions:

HOME MISSIONS.—Our chapter under this comprehensive head will be found to include the details of church and chapel building funds, the incomes of which appear collectively to have been under £25,000; they have, however, of course, promoted the raising of local funds considerably beyond this. Five societies for the promotion of Protestantism, with an aggregate income of £800; three Bible societies, £57,405; and by the sale of Bibles at low prices, £54,005 in addition. Five religious book and tract societies, combining extensive missionary operations, with an income, exclusive of what is produced by the sale of their publications, of £63,023. Sixteen societies working chiefly in London and large towns as auxiliaries to pastoral district missions, for the improvement of the spiritual condition of the poor, forming, perhaps, the most valuable instrumentality a Christian public can support, and aid in improving—these collectively received £115,493, nearly all the result of a year's contribution; no surplus funds can remain in the hands of institutions of this class. Concluding our summary of Home Mission Societies are—six working in Ireland, and one in Scotland (exclusive of school societies previously enumerated). These expended in the same cause £50,783, likewise the result of one year's voluntary contributions. More than one-half of this apparent increase of operation in the sister kingdom proceeds from the new Irish Church Mission Society.

FOREIGN MISSIONS are entirely dependent on their year's receipts, even to *sustain* their operations. Six Church of England Missionary Societies, including those directing their operations to the East and West Indies, the Colonial possessions, with an income expended thereon during the year of £222,837; to which may be added one society for Missions among the Jews, £25,696; making together £248,233. Of this amount, under £30,000, is the produce of old endowments. Six societies may likewise be characterised as the instrumentality of dissenting bodies of Christians, for the like purpose of sending the gospel to the heathen. The amount raised by them during the same period was £208,413; and one for the Jews, of at present limited operations, with an income of £2722, making together, £211,135, the contributions of the year, within £10,000, which proceeds from funded bequests or special funds. The Church of Scotland mission funds are mostly raised in that country, and not included in the above.

Nova Scotia.—A correspondent of the *Church Times* writes that the Annual meeting of the Pictou Branch of the Diocesian Church Society was held on Friday the 27th of January. A Report was read from the Committee of the Society, showing an excellent spirit, and a very encouraging state of things. The following extract will point out the nature of their operations:

Those who have taken an interest in the Colonial Church and carefully watched the causes that have either retarded its growth or advanced its prosperity, must have observed that these causes are of a very mingled character, and have led to very opposite effects. In some few instances we see the Church of England flourishing under the voluntary system, while in others we behold it attaining vigour and rapidly extending itself under the united influence of local efforts and foreign aid. The Result of general observation is, that the Church when left to depend entirely on local resources, has failed to maintain its high and proper ground in many places, and has shown symptoms of languishing and decline. The Church of England seems to act on this view, that it is a duty to occupy the whole extent of any country where she establishes herself, and therefore it is very evident that it could not be kept up in the rural and more distant settlements without assistance from public societies or from a local endowment fund.

But the most interesting feature in the meeting, to us, was one showing how well the sons of our own Church remember the lessons of their mother, when serving their country abroad. The main business of the meeting being despatched, it was then moved by Mr. H. R. NARRAWAY, "That the thanks of the Congregation of St. James are due to Major NORTON, United States Consul at this port, for his personal liberality and unwearied exertions to advance the prosperity of the Church!" The resolution was seconded by Mr. WALTER TANNER, and supported by D. HOCKIN, Esq., and passed by acclamation. This drew from Major NORTON a warm and powerful address, expressing his strong attachment to the Church, and the peculiar interest he felt in the welfare of that parish.

Prince Rupert's Land.—On Sunday, Dec. 25th (Christmas day), the Bishop held an ordination in St. John's church, Red River, when the Rev. THOMAS COCHRANE, B. A. and the Rev. GRIFFITT O. CORBETT, Colonial Church Society, were ordained Priests, and Mr. JAMES SETTEE, Native Catechist, was admitted to the Order of Deacon.

On Tuesday, Dec. 27th, the Bishop held his Triennial Visitation in St. John's church, on which occasion the Rev. WM. COCHRANE of St. Andrew's church, Red River, who has laboured for more than a quarter of a century in the country, was appointed First Archdeacon of Assiniboia, comprising the Red River and Fairford; and the Rev. JAMES HUNTER, of Christ church, Cumberland, who has translated the Gospel of St. Matthew and the greater part of the Prayer Book into the Cree language, was appointed First Archdeacon of Cumberland, comprising the Saskatchewan and York.

The total number of the clergy at present in the Diocese is 15.

THE WORLD ABROAD.

England.—By the *Atlantic* we have advices from Europe to the 22d ult. The intelligence developes nothing materially new in the aspect of the war question. But that there has been no change, is of itself a matter of vast importance. As nothing of a peace-promising character had transpired, the war-feeling and war preparations were vastly on the increase. The whole nation is astir, and the activity and gigantic scale of the preparations had fired the enthusiasm of the people and popularized the war. The embarkation of troops had commenced at several ports. Although Lord ABERDEEN had stated in the House of Lords that war was not inevitable, yet the Admiralty and Horse Guards Authorities in London were acting as though war was actually declared. It is now known for certain that the Government resolved and are taking the necessary steps to send out to Malta, as the first division of the contingent destined for the defence of Turkey, a body of infantry 10,000 strong, and a proportionate force of cavalry and artillery. The extent to which this auxiliary force may hereafter be increased will, of course, depend upon circumstances. The division which has been prepared for immediate embarkation consisted of three battalions of the Guards, the 4th, 28th, 23d, 30th, 77th and 93d Regiments of the Line, and the 2d Battalion of the Rifle Brigade. The artillery force will include five field batteries, and one brigade for small arm ball cartridges. It was not expected the Brigade of Cavalry would leave till early in March, and and its destination will be Constantinople, and it will comprise the Scotch Grays, the Carbineers, the 17th Lancers, the 11th and 8th Hussars, and the Enniskillens. The Duke of CAMBRIDGE will take the command, assisted by General PROTHERTON and the Earl of CARDIGAN. Lord RAGLAN has been appointed to the chief command of the expedition. Ships were fitting out with great rapidity at all the ports for the Baltic fleet.

Besides the steamers before reported as having been chartered by the Government to transport troops, forty merchant ships are said to have been taken up. The steamer *Great Britain* is also mentioned as likely to be chartered.

Of Parliamentary proceedings, we have nothing of special interest to chronicle. In the Lords, the Marquis of CLANRICARDE rose to move an address to the Queen on the Eastern Question, and reviewed with considerable severity the past policy of the Government. Lords CLARENDON and ABERDEEN defended the Government, and much was said on both sides. All agreed, however, in bearing warm testimony to the ability, prudence, and firmness of Lord STRATFORD, in his trying position at Constantinople. Lord ALBEMARLE attempted, on the 16th, to renew the discussion, but failed.

In the House of Commons, Mr. D'ISRAELI asked if the published letter signed "NAPOLEON," addressed to the Emperor of Russia, was authentic; and if the English Government was cognizant of its being sent? Lord JOHN RUSSELL replied that the letter was authentic, and that the British Government would hold itself responsible for its sentiments. This announcement was received with hearty cheers. The army and and navy supplies were voted.

A dreadful colliery explosion had taken place at Incehall, near Wigan. One hundred men were killed.

Mr. BUCHANAN has received permission to appear at court *in any costume he likes.*

WE BELIEVE, says the *Evening Journal*, that events will confirm the reports with reference to Cardinal WISEMAN, which appeared in our columns some time back, and which was contradicted by one Roman Catholic contemporary and doubted by another. It has, we believe, been some time determined at Rome that the Cardinal will not return to England, or that, if he does, it will be only for a short time, to settle some of the temporal and spiritual affairs of his community. At all events it is known that he has taken a palace adjoining the parish church in Rome, of which he is rector, as one of the College of Cardinals, and that his carriage and horses have been sent for from England. It is generally supposed that the Cardinal will retain the title of an English Archbishop, and that either the Rt Rev. Dr. GRANT, of Southwark, will administer the spiritual affairs of the metropolitan district, or else that Dr. ULLATHORNE, of Birmingham will be translated. It is rumoured that the proposed change will be anything but displeasing to a large portion of the Roman Catholic clergy and laity.

France.—LOUIS NAPOLEON, on the 30th ult., sent an autograph letter to the Czar, (which was previously communicated to the British Cabinet,) proposing that a treaty of peace should be negotiated between Russia and Turkey, on the basis of the Vienna note modified by the Porte, that negotiations should take place direct between a Russian and a Turkish plenipotentiary, and that if an arrangement should be effected, a convention shall take place between the Cabinet of St. Petersburgh, the Ottoman Porte, and the Four Powers, under the guarantee of Europe.

The *Moniteur* announces that the Czar has rejected the terms proposed by this letter, and adds, "*This reply leaves no chance of a pacific solution.*" The letter is everywhere regarded as a bold step, which precludes all further occasion for talking, and leaves the dispute only to the arbitration of the sword. The letter is much admired for its skill and decision.

Turco-Russian Affairs.—The obstinacy of the Czar seems proof against every appeal but that of the sword, and of this last argument, he is now likely to have more than he desires. His rejection of the Emperor NAPOLEON's letter is probably the last proof of infatuated obduracy that he will have an opportunity to give, until the sword has brought him to a better mind. The attitude of Austria is regarded with increased suspicion and dissatisfaction, and it is stated that if she does not speedily declare herself, France will form an army of 100,000 men on the Italian frontier—the same on the Rhine frontier—and send a force to operate in Italy.

[illegible] a desperate campaign, and although no further operations had taken place, hard fighting appears to be close at hand. Russia is using every device to give the character of a holy war to the hostilities, and deceiving the soldiers with the belief that they are fighting to rescue CHRIST's sepulchre from the infidels.

SPEED ON RAILWAYS.—Dr. Lardner adopts some ingenious arguments, or rather illustrations, to render familiar the extraordinary velocity with which our express trains move. The Great Western Express to Exeter travels at the rate of 43 miles an hour, including stoppages, or 51 miles an hour without including stoppages; to attain this rate, a speed of 60 miles an hour is adopted midway between some of the stations; and in certain experimental trips 70 miles an hour have been reached. A speed of 70 miles an hour is about equivalent to 35 yards per second, 35 yards between two beats of a common clock; all objects near the eye of a passenger travelling at this rate will pass by the eye in the thirty-fifth part of a second; and if 35 stakes were erected at the side of the road, a yard asunder, they would not be distinguishable one from another; if painted red, they would appear collectively as a continuous flash of red color. If two trains with this speed passed each other, the relative velocity would be 70 yards per second; and if one of the trains were 70 yards long, it would flash by in a single second. Supposing the locomotive which draws such a train to have driving-wheels seven feet in diameter, these wheels will revolve five times in a second; the piston moves along the cylinder ten times in a second; the valve moves and the steam escapes ten times in a second—but as there are two cylinders, which act alternately, there are really twenty puffs or escapes of steam in a second. The locomotive can be heard to "cough" when moving slowly, the cough being occasioned by the abrupt emission of waste steam up the chimney; but twenty coughs per second cannot be separated by the ear, their individuality becoming lost. Such a locomotive speed is equal to nearly one-fourth that of a cannon-ball; and the momentum of a whole train, moving at such a speed, would be nearly equivalent to the aggregate force of a number of cannon-balls, equal to one-fourth, the weight of the train: that "smash" should follow a "collision" is no subject for marvel, if a train moving at such speed—or anything like such speed—should meet with any obstacle to its progress.—*Dodd's Curiosities of Industry.*

FIRST IMPRESSION OF AN EARTHQUAKE.—Before we quit this great phenomenon, we must advert to that indescribable, deep, and peculiar impression which the first earthquake that we experience makes upon us, even when unaccompanied with subterranean noises. The impression is not, I believe, the consequence of any recollection of destructive catastrophes presented to our imagination by historical narratives. That which seizes upon us so wonderfully is the disabuse of our innate faith in the firmness of the solid and sure-set foundations of the earth. From infancy we are accustomed to the contrast between the moveable element of water and the immutability of the soil on which we stand—a belief confirmed by the evidences of our senses. But, when the ground suddenly rocks beneath us, the feeling of an unknown mysterious power in nature coming into action, and shaking the solid globe, arises in the mind. The illusion of our early life is instantaneously annihilated. We are undeceived as to the repose of nature—we feel ourselves transported to the realm, and subject to the empire, of destructive, unknown powers. Every sound—the slightest rustle in the air—sets attention on the rack, and we no longer trust the earth on which we stand. The unusualness of the phenomenon throws the same anxious unrest and alarm over the lower animals. Swine and dogs are particularly affected by it; and the very crocodiles of the Orinoco, otherwise as dumb as our lizards, leave the trembling bed of the stream, and rush bellowing into the woods. To man, the earthquake is something unlimited and all-pervading. We can remove from the active crater of a volcano; we can escape from the flood of lava that is pouring down upon our dwelling; but with the earthquake we feel that whithersoever we fly we are still over the hearth of destruction.—*Humboldt's Kosmos.*

AN ENGLISH WORTHY.—Mr. WILLIAM GARDINER, the venerable author of the "Music of Nature," and other works, died in Leicester, at the advanced age of eighty-three. The *Gateshead Observer* thus notes some of the extraordinary incidents of his life: Often in his youth he carried his playfellow, DANIEL LAMBERT, on his back. He showed the lions of Leicester to JOHN HOWARD. When singing at a local glee-club, EGALITY, father of LOUIS PHILIPPE, dropped in to listen. He heard WARREN HASTINGS begin his defence, in Westminister Hall. Of a vivacious temperament, he cried 'Bravo!' to Fox, from the gallery of the Commons; and only escaped Newgate or the Tower by the intercession of the Prince of WALES. He was in Paris during the peace of Amiens; saw the guillotine; was introduced by Marshal MORTIER to SOULT and MENOU; saw BONAPARTE surrounded by his Mamelukes; received civilities from FOUCHE; and was hurried out of France for too freely hinting that NAPOLEON would aim at a throne. He was intimate with MOORE; received distinguished honours at the inauguration of BEETHOVEN's statue; was reviewed by KIT NORTH in *Blackwood;* slept in his boyhood with a distinguished authoress; and now sleeps with his father, whose musical genius he inherited, and who died in green youth at ninety.

If thou desire the love of GOD and man, be humble; for the proud heart, as it loves none but itself, so is it beloved by none but itself. The voice of *humility* is GOD's music, and the silence of humility is GOD's rhetoric. Humility enforces where neither virtue or strength can prevail, nor reason.—QUARLES.

COMMUNICATIONS.

For The Churchman.

LITTLE MAMIE,

"Whose home is with the angels."

'Tis years ago now, since a little fair waif,
From Heaven's blest gardens astray,
Came down to our bower in meekness and faith;
Dwelt awhile, and then fluttered away.

The form it had taken was wondrous fair,
Like a gleam of its former bright home;
And when it went back to its mansion up there,
It left us that beautiful form.

We gathered it down in the kindly warm mould,
Whence the snow-drop and violet grow;
And we wait till the years of this earth are told,
When 'twill spring like the flowers from below.

Then the Spirit now dwelling with angels above,
Will come for its glorified garment of clay;
And "our FATHER" will take us all home in His love,
To praise Him in Heaven's bright day.

MARY.

Memphis, Feb. 20th, 1854.

For The Churchman.

CHRIST SANCTIFIED.

In the fourteenth and three following chapters of St. JOHN'S Gospel, he records a long and deeply interesting address of our LORD to his disciples, at the institution of the Holy Eucharist, and a Prayer at its close; the latter occupying the seventeenth chapter. It contains, at the nineteenth verse, these remarkable words, "For their sakes I sanctify Myself, that they also might be sanctified through the truth."

This passage will be best understood by a stricter adherence to the true meaning of the original.

"*For their sakes.*" This would be more literally rendered *for them*, or *in their stead.*

"*I sanctify Myself.*" The word here translated *sanctify*, often signifies to make holy, in reference to moral excellence of character. It is obvious, however, that it cannot be applied, in this sense, to our Blessed LORD, Whose character was every way, and in the highest degree, perfect. There is another sense of the word, however, and of its corresponding Hebrew term, frequently occurring in the Bible—that of setting apart for holy purposes, particularly of a victim for sacrifice. In this sense it may, with the utmost propriety, be applied to CHRIST. *I devote Myself as an offering to God—as an expiatory Victim.*

"*That they also might be sanctified.*" Here the other meaning of the word is applicable—*be made clean, pure, or holy*, in moral and spiritual character. Nor is it necessary to exclude the union of the first meaning with this. "CHRIST gave Himself for the Church." A blessed and saving effect of His atonement is, the provision to which it opens the way, for men to be made His disciples by being brought into that state of dedication or consecration to Him, which is implied in the regenerating character of Holy Baptism. Men thus become devoted to service under CHRIST'S banner: so that, if they be not CHRIST'S faithful soldiers and servants, there is added to the ordinary guilt of sin, the special crime of treachery to a cause to which they were devoted, and desecration of a person and character given to GOD.

In 1 St. Peter ii. 5, 9, and Revelation i. 6, and v. 10, the whole body of Christians is spoken of as a "priesthood" and "priests." No other notice of this falls in with the present object, than as it farther illustrates the fact of the members of the Church being, as a body, sanctified, that is consecrated and devoted to holy purposes.*

"*Through the truth.*" More literally, *in truth—truly.* The whole passage, in this nearest affinity to the original, will read thus:—In their stead, I devote Myself as an expiatory Victim, that they may be truly sanctified, consecrated, and devoted, as My people, to GOD; and be rendered, individually, clean and holy, not merely legally and outwardly, as by the typical sacrifices of the Law, but in the true and effectual sanctification of their moral and spiritual character; an effect which can flow only from that great antitype of those sacrifices, the offering of Myself once for all.

Truly stupendous is the scene thus presented at the last supper; that feast, the near connection of which with the work that JESUS came to do, and whereon His heart was intensely set, is strongly shown in His emphatic words, "*With desire have I desired* to eat this passover with you before I suffer." Then, standing in the company of His apostles, He exercised the priestly office which He came to fill, by solemnly setting Himself apart as the Victim Which, offered to divine holiness and justice, was to expiate the sins of men, and procure for them pardon, grace, and everlasting life.

Having thus sanctified or devoted Himself, we no longer see Him, as before, escaping from danger and death. He gives Himself up to His enemies, and to "the power of Darkness;" declaring it to be their hour. Wicked men, and evil spirits, as in the case of the sinner, so in that of his Representative and Substitute, GOD makes His instruments of punishment. All CHRIST'S sufferings—the cruel scourges, the piercing thorns and nails, the revilings, the buffetings, the contemptuous and ignominious treatment, the vile and torturing death; and especially the exceeding sorrow of His soul, the amazing agony that caused Him to sweat blood, the bitterness of the cup of trembling which He had to drink, and that profoundly mysterious exercise of the perfection of divine justice, the being forsaken of his GOD:—all were the strokes of that chastising wrath of Heaven to which He had freely exposed Himself in their stead whose sins deserved it. And when this work of inscrutable mystery, and of love unspeakable, had reached the full measure of suffering which it required, and there remained but yielding unto death; the blessed truth was announced in the memorable words, "*It is finished.*" Then succeeded, as a natural result of His fidelity, the holy happy tranquility expressed in the address to Heaven, "Father, into Thy hands I commend My spirit." That spirit fled to paradise, and left the body a Victim slain.

To all this CHRIST devoted Himself, when, at the institution of the Holy Eucharist, He said, in His prayer, "For their sakes I sanctify Myself." *Then* He made the offering of Himself to suffer and die for the sins of men. And then, at the time of making this offering, He instituted and ordained a perpetual commemoration thereof, by taking bread and wine, and constituting them symbols and representatives of the Body and Blood then offered as a sacrifice for sin; and ordering His disciples to eat and drink them as such. He also commissioned his apostles, and through them the priesthood of His Church, to do as He did, in the consecration and distribution of bread and wine, in order to "continue a perpetual memory of His precious death and sacrifice, until His coming again."

This sanctifying of Himself by our Blessed LORD, suggests farther considerations "good to the use of edifying."

"I sanctify *Myself.*" This was said by Him Who is revealed from heaven as Emmanuel, GOD with us; the Mighty GOD; the Everlasting FATHER; GOD manifest in the flesh; the True GOD; Him Who only hath immortality; by Whom all things were made, and without Whom was not anything made that was made. HE, in man's stead, offered Himself a Sacrifice to divine holiness and justice. When no other arm could bring salvation, He effected it. When no *creature* could sustain the heavy weight of divine indignation, and make an atonement of sufficient value; and it therefore cost more than the blood of any creature to redeem our souls; He undertook our cause. That He might do this—might bear our sins and carry our sorrows, be wounded for our transgressions, and bruised for our iniquities, have laid on Him the iniquities of us all, receive stripes for our healing, and taste death for every man; He exhibited that great mystery, which angels desire to look into, the assumption by the Deity of the human nature into union with the divine—the dwelling among men of the Incarnate GOD. Thus could the Eternal SON sanctify Himself as an atoning Victim.

The elements of the Eucharist, therefore, represent that Body and Blood which appertained to the human nature of GOD Himself—that "Flesh" which "THE WORD was made"—that Blood of which St. PAUL spake when he said, "Feed the Church of GOD, which *He* hath purchased with *His own Blood.*" The solemn service in which those elements are consecrated and received, recalls the memory of that hour, when, instituting the blessed feast, the REDEEMER, in His combined divinity and humanity, stood between the offended and offending parties, connected with each by the union of their natures in His own Person, and devoted Himself, in the stead of the one, to make propitiation to the Other.

"For *their* sakes"—In *their* stead. Thus far, the SAVIOUR seems to have had, in this prayer, particular reference to the Apostles. He now adds, "Neither pray I for these alone, but for them also which shall believe on Me through their word"—for all those who, through the word of the Gospel, delivered by them, and by those who, in all ages, shall be commissioned for continuing the work of their ministry, shall receive Me for their SAVIOUR.

The Bible uniformly declares that CHRIST died for all men: not that all men, or any portion of them, will necessarily be saved by His death; but all are thereby restored to the possibility of salvation, which their sins would otherwise preclude; all are restored to the probationary state of our nature, which was lost by the fall; all have grace given them to enable them to embrace the SAVIOUR by a true and living faith, and thus seek His mercy in the ways of His appointment; and all who do so will find that rich and abundant mercy, and be justified and saved by Him.

The blessings, therefore, of that mediation for which CHRIST sanctified Himself, though designed for all, and sufficient for all, will be effectual to those only who avail themselves of it, in the way, and by the means, which He has appointed. His endurance of divine wrath will, to their great and endless comfort, prove to have been *in their stead;* for they will, for His sake, be spared and justified, and saved with an everlasting salvation.

There are those, however, who, notwithstanding the vicarious sufferings, of which they might enjoy the benefits, must still bear the heavy weight of their transgressions; with lamentable danger that it will continue to be borne until it sinks them down to endless wo. They who refuse the offered SAVIOUR, who will not come unto Him by faith, who will not break off their sins by true repentance, who will not devote themselves to His service.

These, that they may see the awful extent of their ingratitude, and the faithful, that their grateful love may wax warmer and more efficient, should reflect on the *greatness of the mercy* of CHRIST'S sanctifying Himself "for their sakes"—in their stead.

But little reflection is necessary to convince us that man—that each of us individually—is a depraved and guilty being, meriting nothing from a GOD of infinite purity and justice, but wrath and punishment. Philosophy has arrived at this truth as the necessary result of experience and observation. Serious men of every age, nation, and religion, have felt and acknowledged it. Every Christian who has experienced the consoling, sanctifying, and animating influences of the Gospel, has found them to spring from that faith which includes an humbling and self-condemning conviction of his guilt and depravity. From that wrath and punishment—whence no philosophy, and no religion but the Gospel, could show a way of escape—JESUS interposes to rescue men, to place Himself in their stead, and to receive the heaviest of the divine indignation merited by their sins. This atonement is accepted by our offended GOD, as sufficient to render our repentance, faith, and obedience—which, as entirely without merit, would, otherwise, have been utterly useless—available as conditions of mercy and salvation.

We should dwell often and most earnestly, on the magnitude of our obligations to our Blessed REDEEMER. Our sins must have gone over our heads, and been a sore burden, too heavy for us to bear, must have sunk us under the tremendous wrath of GOD, and brought upon us His everlasting displeasure, if JESUS had not become our Representative, and in our stead suffered and died. If we can enjoy the well-founded hope that our sins are forgiven; if we experience the Grace of GOD, raising our minds above the pollution that is in the world through sin; withdrawing our hearts from evil tempers, dispositions, and passions; weaning us from the service of the world and the flesh; bringing us under the influences of christian charity, kindness, and forbearance; enlivening and strengthening us to pursue the pleasant ways and peaceful paths of piety and virture; animating and cheering us with the joys and consolations of the Gospel; and enabling us to look forward, with "sure and steadfast" anticipation, to glory, honor, and immortality, as our inheritance in the world to come; it is to our REDEEMER, the sanctified Lamb of GOD, and to Him alone, that we are indebted for such great and precious blessings. The justice of GOD had dreadful claims upon us, of which His infinite perfection, of course, forbade the cancelling, save on condition of sufficient vicarious propitiation. For *this* the SON of GOD devoted himself in our stead, thereby providing in the *mercy*, a refuge from the claims of the offended perfect *holiness* and *justice*, of GOD.

And be it never forgotten, the great end for which CHRIST thus sanctified Himself for His followers, was, "*that they might be truly sanctified.*"

Sanctified, set apart, devoted to GOD, all they are who, having "been baptised into CHRIST, have put on CHRIST."* They were thus born into a state of covenant with GOD, through CHRIST: having thus been made members of CHRIST, children of GOD, and inheritors of the kingdom of heaven, were consecrated to the faith and obedience proper to so high and holy a character. But this had another end, and an end without their securing of which, *this* sanctification will but involve them in the tremendous guilt, and expose them to the horrible punishment, of treason against the cause in which they were enlisted, and to which they were bound by the highest and most weighty obligations. That other end is, their *personal* sanctification—their holiness of heart, character, and life.

This blessed effect of the redemption that is in CHRIST JESUS, can be enjoyed only by our cherishing that true faith which accepts the pardon He procured for us; rests entirely on his merits as a remedy for our imperfections and unworthiness; seeks, earnestly and diligently, in the ways appointed by Him, the renewing, directing, aiding, and sanctifying influences of the Holy Spirit, which He purchased for us; and yields our moral agency to be by them directed in the ways of His laws, and the works of His commandments. Thus "truly sanctified," we will be kept by the power of GOD unto salvation—unto that holy, happy state, where the once devoted Victim, will, in the glory which He had with the FATHER before the world was, be the Object of unceasing adoration to men and angels. For when all the oppositions of heresy and infidelity shall have been silenced forever, the *truth* will continue to be gloriously illustrated by the celestial homage paid, as "unto Him That sitteth upon the throne," so also "unto the *Lamb That was slain*;" and by that "new song" of worshippers in heaven, "Thou art worthy: for Thou wast slain, and hast redeemed us to GOD."

B. T. O.

* These expressions cannot mean that Christians are in such sense priests as not to need a specially commissioned priesthood; or that they have a right to give authority to any of their body to devote themselves to the peculiar priestly functions. This is evident from the whole current of New Testament doctrine respecting the ministry, and especially from the same expression being applied (Exodus xix. 6,) to the members generally of the Israelitish Church, wherein a Priesthood of express divine appointment, and with powers from which the people were excluded, even under penalty of death, was a marked and essential feature.

* Galatians iii. 27.

For The Churchman.

UNFAVOURABLE INDICATIONS.

Certain publications, issued since the adjournment of the General Convention, manifest an amount of error and of bad feeling in our Church, which I had hoped was confined to very few. The first of these publications was an extract from a sermon, entitled "The two systems contrasted." I only quote the title from memory, having seen the extract in the *Christian Witness.* If one of the systems thus contrasted is intended as a portraiture of Romanism, it is feebly drawn. If as a delineation of the principles of Churchmen, it is an atrocious libel. The lowest partisan paper in the country would not be so regardless of truth, in its description of an opposing party. Surely the Editor of the *Witness*, whose own editorials, as far as I have been able to judge, uniformly mark him as a sound, conservative Churchman, could not have intended to countenance this wicked aspersion of his brethren.

The next ominous issue is the *Protestant Episcopal Quarterly Review.* It is broadly stated in this journal, that the fundamental error in the Episcopal Church, which is carrying so many to Rome, is the dogma, that the Church is a corporate body, which has existed continuously from the establishment of Christianity to the present time! The doctrine of "justification by faith," misunderstood and perverted, is made to antagonize and destroy many doctrinal truths, and all the positive institutions of Christianity. Justification by faith, in the sense of the Reviewers, is held much more purely, and relied upon more implicitly, by Mohammedans and by Romanists, than by any class of Protestants. All the articles in this journal, but the first and the last, are thoroughly imbued with these radical errors.

The last and crowning publication of this series is, "A Sermon"—Preached and Published. This remarkable production refers the courtesy, kindness, and apparent good feeling, which prevailed in the General Convention, to two causes. 1st, A panic fear which had seized upon the "High Church brethren," on account of the late apostacies to Rome, which prevented them from assuming their usual offensive attitude towards the "Evangelical portion of the Church." 2nd, A studied effort on the part of these "High Church brethren" to deceive the "Evangelical portion," and cheat them out of their money for the support of Domestic Missions.

I cannot believe that VINTON of Massachusetts, HOWE and STEVENS of Pennsylvania, NORWOOD and ARMSTRONG of Virginia, and many others of their stamp,—gentlemen and Christians all—can hear, without mortification and disgust, this miserable denunciatian from the self-constituted organ of their party. The delightful feeling of brotherhood, which seemed to prevail in the Convention, was attributed by most persons to the facts, that it was an assembly of Christian gentlemen, met for a common and a holy purpose, and that no subject of a party character happened to be introduced to stir up even the most inflammable to strife. There was no "Maryland Protest" to rally the men of one side; and the other side refused to permit the peace of the Church to be disturbed by the single complaining voice from Massachusetts.

Surely it is time for the good men and true of our Church to stand together, in rebuke of the bad spirit and of the false principles that are avowed on either hand. If the Church has any work to do in this country, there must be some union, some agreement within herself, to enable her to do it. Why should the true men of all parties, who agree in all essentials, and who at least recognize the Church as a continuous body, subsisting from the time of the Apostles to this day, permit the whole moral power of the Protestant Episcopal Church to be destroyed, by the clamours of a few noisy people, who, by their own showing, are out of place among us, who ought to be in the Roman, Presbyterian, Congregational, or Methodist Churches, according to their respective fancies and affinities? But good and true men give power to these incendiaries by associating with them in party organizations, and by suffering them to speak as the organs of the parties thus formed.

AN EPISCOPALIAN.

For The Churchman.

CLERICAL CONVOCATION.

OTSEGO AND DELAWARE COUNTIES.

MR. EDITOR: We have just held our first regular meeting of the above Convocation; and have all been so highly gratified with the proceedings and the result, that I desire, if possible, to have your readers share with us in interest and satisfaction. The Convocation met in Zion church, Morris, Feb. 9; there were present, of the members thereof, the Rev. Messrs. DOWDNEY of Cherry Valley, THACKARA and CAPEN of Richfield, BARR of Butternutts, and WHEELER and HILL of Morris; and, by invitation, from the Western Diocese, the Rev. Messrs. CORSON of Sherburne, NORTON of Hamilton (rector-elect of St. Matthew's church, Unadilla), VAN RENSSELAER of Oxford, WHITTINGHAM of New Berlin, and DOUGLASS of Clayville. A severe rain-storm, which prevailed during nearly the whole of the day prior to our meeting, prevented several brethren from a distance, from being present as they had intended. At the request of our Herkimer brethren, whose geographical position so strongly indicated a connection with the *Northern* Convocation, instead of our own, we, with regret, consented to part with them, and henceforth we are to be designated as the "Clerical Convocation for Otsego and Delaware counties."

A business meeting was held at 3 P. M., at which the greatest harmony and good spirit were manifested. All expressed a determination to do more for CHRIST and His Church, and to be more zealous in our ministrations, at home and abroad. What we resolved to do, is indicated by the following motions, which, after being most earnestly debated by *all* the members of the Convocation present, were *unanimously* adopted, it being also as zealously determined, that they should be a living reality in *action*, and not merely paper resolves. So may it be.

Resolved, That believing the Church of CHRIST should embrace all in her fold, we recognize it to be our duty, as her ministers, not only to preach the Word to our own immediate congregations, but also to seek for CHRIST'S sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through CHRIST forever.

Resolved, Therefore, that we will not only do what we can, towards the support of Missionaries in the now vacant parts of the territory embraced within the bounds of this Convocation, but will ourselves, as time and opportunity offer, hold occasional services, at places within reasonable distances of our respective parishes—thus carrying the Gospel and the Church to those now ignorant of the importance and advantages of both.

Suitable resolutions were also passed, in memory of our beloved brother, the Rev. N. H. ADAMS, the Senior Acting Presbyter of Convocation, at its organization last summer, but who was shortly thereafter so suddenly summoned home to his reward. We all felt, and so expressed ourselves, that this dispensation was a warning to us, who survived in the ministry, to be more faithful and zealous, while time and opportunity offered, to labour for our Master and His Church. In the evening, the church was opened for Divine service, and was filled by a most attentive and interested congregation. Seldom have I witnessed a more enthusiastic and soul-inspiring service. One brother, who travelled forty miles in the rain to be with us, said he was more than repaid therefor, by that evening's service alone. It will not be forgotten by any of us, and will serve, I trust, as an incentive to perseverance and encouragement in our future work. The particulars will appear tame enough on paper, but this only can be done. Evening Prayer was said by the Rev. Messrs. DOUGLASS and VAN RENSSELAER, assisted by the Rev. Mr. CAPEN, who read the lessons. The sermon, from Daniel ii. 44,—an able, interesting, and appropriate production—was preached by the Rev. Mr. DOWDNEY. Brief, animated, and animating, addresses followed, from the Rev. Messrs. NORTON and THACKARA. A collection was made, and $40 contributed towards the objects of the Convocation. The offertory was read, and concluding prayers and benediction pronounced by the Rev. Mr. CORSON. The inspiring music, which filled up the intervals, ending with HEBER'S glorious Missionary Hymn, was no small contribution to the interest and enthusiasm of the whole service.

After determining to hold the next meeting at Delhi, Delaware county, on Thursday, May 11, the Convocation then adjourned, and the brethren separated in high spirits, all saying that they had been well rewarded, even for their midwinter journey to this place. May all the *future* meetings surpass even this, in numbers, interest, and results. We have much, very much, ground yet to be possessed, within our bounds, and by the grace of GOD, we have resolved to do what we can to send or carry the Church to those waste places.

H.

1 KINGS XVIII. 26.

"And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal! hear us."

How many from life's dawning to its prime
Upon their false gods call,
And give the choicest of their strength and time,
At idol-shrines to fall.

Then when the sunset hour is drawing nigh,
And no deliverance won,
To Israel's GOD they turn their faltering cry,
For other help is none.

They will confess Him in life's closing hour
To be the LORD alone,
Who but of late would spurn His gracious power,
Nor bend before His throne.

'O Baal hear us!'—at her thousand shrines
The world incessant cries;
Honour, or fame, or wealth from golden mines,
To these she turns her eyes.

On these she waits with fruitless prayers and tears,
For these her toil she spends;
But all in vain the sacrifice of years;
No heavenly sign descends.

From day to day she plies her weary round,
And calls on them to hear,
But from her helpless gods, nor voice, nor sound
May greet her wakeful ear.

O LORD, correct and cleanse this wayward heart
That will not hear Thy voice,
But to her idol-shrines will oft depart,
And make the world her choice.

O cast these idols forth, that draw my soul
From loving only Thee,
Bring every thought beneath Thy blest control,
And set my Spirit free.

Ill thoughts in these dark chambers brooding lie,
Unseen from day to day;
Shine Thou within, and bid each shadow fly,
Beneath Thy noon-tide ray.

Cast out the love of self, of ease, of fame,
That would usurp Thy throne,
And grant my heart may with my lips proclaim
That Thou art GOD alone!

TRIALS OF THE CHURCH.

One of the chiefest lessons of GOD'S children is the endurance of affliction. Not only by the clearest and most direct teaching, but in His own person also, by example of all His life, and most of all in His atoning sufferings and death, the Son of GOD Himself has inculcated it upon those whom He calls to be partakers of the adoption to the sonship. As a man He was born to trouble, and the same inheritance descends to all His brethren; but it was as the Son of GOD that He converted trouble into blessing, and obtained the privilege of the same wondrous change for as many as through faith in Him become sons of GOD through Him.

To suffer, then, and through sufferings to be made perfect, is as much the distinctive advantage of Christians as their common lot. In that respect, they are left in the original condition of their nature, because the inconceivable love of GOD has converted the consequence of sin into the means of blessing.

This is true of the collective body, as well as of individuals. The Church, made up of men, still sinful and frail through all this mortal state, is involved in the liability of fallible and sinning humanity to all the changes and chances of its probationary state. Its course is full of lets and hindrances, of checks and disappointments, of crosses and calamities, of scandals and contradictions, of temptations and grievous falls. By these come the trial of faith, the ripening of experience, the brightening of hope, as well in the whole Body as in each member. The processs of growth, in the divine life, is the same in the whole as in the parts; and, as each Christian must take up his cross and bear it, to be a follower of CHRIST, so must the whole fellowship of Christians be schooled to endurance by learning to go forth in the footsteps of its LORD, bearing its cross on the way of sorrows, to the mount of shame.

It has always been so. It was so with the little handful who first acknowledged CHRIST; of whom, while one betrayed and sold Him, and another with bitter oaths denied Him, all the rest, save one (the loving and the loved), forsook Him in the hour of darkness, when the enemy seemed to have prevailed against Him. It was so when the outpouring of the SPIRIT had baptized the Church and clothed its founders with the demonstration of the SPIRIT and with power. Even then, mistakes and jealousies and dissensions found place among men gifted with might and wisdom from on high; and there were sore contentions and oppositions to the very face among the chief Apostles; while others claimed to be apostles, who were not, and false teachers set up untrue pretensions, to the seduction and ruin of many who had once been obedient to the faith; and the person and doctrine of the great Apostle of the Gentiles were disparaged and assailed with virulent opposition and detraction.

If such were the state of things in an age yet fresh from the personal teachings of the LORD Himself, and endowed with the extraordinary gifts of the SPIRIT in their fullest measure, what else but a continuance and repetition of disorder and distractions was to be looked for in the progress of the Church through successive ages? If such things had been done in the green tree, what were to be expected in the dry? "I came not to send peace on earth, but a sword," said our Heavenly Founder; and His word has approved itself most true in every age through which His Blessed Kingdom has stood and spread. Schisms, or divisions in the Body, and between the Body and its offcast unassimilated refuse; controversies among the members, and with opponents and enemies of every class; defections from the faith, from love, from holiness; fruits of the flesh engendered by ministrations which should have been productive of the works of the SPIRIT; jealousies, envyings, emulations, strifes, evil-surmisings and evil-speaking; wrath, contentiousness and malice, hidden in the heart, or betrayed in unbrotherly dissensions;—these sad outgrowths of the root of bitterness in man's evil heart have never been absent from the Society which is nevertheless the chosen Family of GOD, the Household of His love, the Temple of His Spirit, His peculiar possession, holy to Himself. "It must needs be that offenses come," said our Blessed LORD; and, as He groaned in spirit, cited the astounding instance, "Have not I chosen you twelve? and yet one of you is a devil!"

Such considerations are our sufficient warrant, for not desponding when calamity comes upon the Church in the form of internal dissensions, or of defections from her doctrine and fellowship. Yet, it is natural that they should weigh heavily upon our spirits, and almost prevail against the faith of some. While every age is tried, each successive trial seems the hardest of all to the generation that has to bear it. Distance diminishes to our view the ruggedness of the uneven road by which blessing has travelled down to us. We see the yawning pitfalls and awful precipices that make our way hard and dangerous, and our terror at their nearness even magnifies them; but those through which our brethren in past ages have been safely led escape the eye, as it looks back along their path.

In condescension to this human weakness, no doubt, it is mercifully provided that much of the inspired communications of the Apostles to the first believers, bears directly on this very point. We have therein the full advantage, not only of their experience, but of the teaching of the HOLY GHOST, by which they were supported and guided through it. We are taught how GOD regards these afflictions of His people, and directed to the principles on which He would have us rely, when they come upon us.

In this respect, the Epistle from which my text is taken is of especial value. It seems to have been wrung from the heart of the great Apostle by a trial of peculiar severity. While the purest and most fervent love breathes throughout, and tempers every expostulation and rebuke, it shows itself as love in anguish—the anguish growing out of grievous provocation. His children in the faith had turned against him. Those who had seemed to have such love for him that no sacrifice would have been too great a token of their affection, had forsaken him. They had listened to false teachers, who professed to have superior authority, and set at nought his doctrine, as that of an innovator, unsanctioned by the older Apostles, and contrary to their practice. They had learned to think him, through whose ministry they had received the SPIRIT, an inconsistent dissembler, who had departed from the institutions of the fathers, and dared not avow his true position.

Called out by such calumnious charges, the Apostle at once asserts and exercises his authority, in vindication of his doctrine, and maintenance of the consistency of his position. It is not he, but they, who have changed. They have fallen away from him who called them. They have embraced another gospel, which, because it is another, is no *gospel*, or good tidings of great joy from Heaven to man, but a system of man's concoction, subversive of the freeness and richness of the gospel of CHRIST, and destructive of all its hopes and blessings. Against this, the Apostle sets his own declaration, as one directly commissioned by CHRIST Himself, to make known the true conditions of salvation. "Behold I PAUL say unto you, that if ye be circumcised," if ye listen to these teachers who require the observance of the Mosaic law as the condition of an interest in CHRIST, "CHRIST shall profit you nothing." It is impossible to be more downright or express. He affirms what he knows, and affirms it as a truth that admits of no compromise. The error with which their false teachers are ensnaring them will forfeit CHRIST, and destroy their souls. It looks to other means beside His atonement, intercession and covenanted grace, for reconciliation and acceptance with GOD; and because it does so, loses Him. "CHRIST is become of no effect unto you, whosoever of you are justified"—that is, rely on being justified—"by the law; ye are fallen from grace"—you have given up your hope and trust in CHRIST, and lost all claim to benefit through Him, by resorting to another ground of security. If the observance of the Mosaic law is necessary to your being saved through CHRIST, it is not CHRIST that saves you, but that observance; while owning Him for your SAVIOUR in name, you really deny His power to save, and look for salvation, in effect, to that which you accept as necessary to be done, in order to secure the saving efficacy of His mission.

I need not point out, my brethren, how closely this resembles the false doctrine of the Romish communion in our days. What the judaizing perverter of the Galatians attributed to the Law, the disciple of the Council of Trent attributes to a system of subordinate mediation and intercession, of secondary propitiations and expiations, of meritorious acts and sufferings. All these, in name, it subordinates to the work of CHRIST; but in effect, making salvation through Him dependent upon these, "falls from grace," in the Apostle's phrase, and makes "CHRIST to profit nothing" those who know Him only as one among many instruments of their rescue from damnation and reconciliation unto GOD.

But after authoritatively exposing and denouncing this fundamental departure from the truth, St. PAUL expresses his own view of the grievous calamity which had befallen him in the exposure of his disciples to its inroads. He is "under affliction, but not driven into straits;" "perplexed, but not in despair." If some have fallen away, and many have lent but too willing an ear to the deceiver, he yet has hope. He knows in whom he has believed, and to whose care and guidance he has committed as many as have received the word at his mouth, unto the obedience of the faith. After all his expostulations and fearful warnings, addressing the body of the Galatian Church, he says of them, "I have confidence in you through the LORD, that ye will be none otherwise minded"—that is, than as he had taught them the gospel in its purity and simplicity, so to hold fast to it; "but he that troubleth you shall bear his judgment, whosoever he be."

The expectation of such separation and expulsion of an erring teacher is thus connected in the Apostle's mind, with the hope of the perseverance in sound doctrine of the body of the Church. He regards it as a necessary consequence. The two are counterparts. The healthy body must throw off the diseased member in the course of its own healthy action. The separation of the unsound part is the test and means of the continuance of the rest in an undiseased condition. It mattered not what personal merits, what excellence of character, what pretension of station or connexion might plead for him, though he were the very chiefest of the Apostles, or an Angel from Heaven, if he taught doctrine that led men away from CHRIST, and undermined the gospel, for so "troubling" the Church, and imperilling the souls of believers, he "must bear his judgment;" that is, as the Apostle himself interprets the expression, "be cut off" from office, from influence, from association with the Church, or communion in its privileges.—*Bishop* WHITTINGHAM'S *Sermon.*

LOOKING TOO HIGH.—THALES, as he looked upon the stars, fell into the water; whereupon it was after said, that if he had looked into the water he might have seen the stars; but looking up to the stars he cou'd not see the water.

FOR THE YOUNG.

OLD ROVER.

I knew sweet Annie Taylor that lived above the mill,
She had a widowed mother,
And a little younger brother,
And they all loved one another,
In their cottage on the hill.

She was a pattern daughter, this Annie whom I knew;
Industrious and clever,
Yet meek and modest ever,
And disobedient—never!
Kind, generous, and true.

One day as she and Charley were going down to school,
They met another scholar,
Who had a silver dollar,
And a mastiff by the collar,
Near the margin of a pool.

"Come," said the idle truant, "let's have a merry day!
We'll buy with all this money,
Nice candies sweet as honey,
And playthings rare and funny,
Come, let us off to play."

"No, no," said Annie Taylor, "our mother's just command
Permits us no delaying;
We wish no toys nor playing;"
Then on she went, so saying,
With Charley by the hand.

Away the wicked school-boy to the river hurried down,
And as he sauntered over,
Towards the town of Dover,
He tried to fling old Rover
Beyond the bridge,—to drown!

But mark the woful hap that this truant came to know,
While he the stone was tying,
And poor old Rove was crying,
His foot slipped—he went flying
Down to the gulf below!

Down went his money too, to the bottom, like a stone,
A proof that sinful pleasure,
Indulged in any measure,
Endangers life and treasure,
And—should be let alone!

Ah, how he cried for mercy as he was struggling there,
His cruelty lamenting,
Of all his sins repenting,
Yet no kind hand preventing
His danger and despair.

His faithful dog, however, plunged quickly in the wave,
Regardless of the wetting,
All injuries forgetting,—
As life's last sun was setting,
He grasped him from the grave.

With bravery he bore him in safety to the shore,
And there, with sense returning,
With shame and sorrow burning,
This humbled boy was learning
To disobey no more.

At noon as his young schoolmates there homeward pass'd along,
Sweet Annie and her brother
Walked with him to his mother,
And now they love each other,
And old Rover—"lives in song."

—*Children's Magazine.*

THE WONDERFUL PLOUGH.

There was once a farmer who was master of one of the little black ones, that are the blacksmiths and armorers; and he got him in a very curious way. On the road leading to this farmer's ground there stood a stone cross, and every morning as he went to his work, he used to stop and kneel down before this cross, and pray for some minutes.

On one of these occasions, he noticed on the cross a pretty bright insect, of such a brilliant hue that he could not recollect having ever before seen the like with an insect. He wondered greatly at this, yet still he did not disturb it; but the insect did not remain long quiet, but ran without ceasing backwards and forwards on the cross, as if it was in pain, and wanted to get away. Next morning the farmer again saw the very same insect, and again it was running to and fro, in the same state of uneasiness. The farmer began now to have some suspicions about it, and thought to himself, "Would this now be one of the little black enchanters? For certain, all is not right with that insect; it runs about just like one that had an evil conscience, as one that would, yet cannot, go away:" and a variety of thoughts and conjectures passed through his mind; and he called to mind what he had often heard from his father, and other old people, that when the under ground-people chanced to touch anything holy, they are held fast and cannot quit the spot, and are therefore extremely careful to avoid all such things. But he also thought it may as well be something else; and you would perhaps be committing a sin in disturbing and taking away the little animal; so he let it stay as it was.

But when he had found it twice more in the same place, and still running about with the same marks of uneasiness, he said, "No, it is not all right with it. So now, in the name of GOD!" and he made a grasp at the insect, that resisted and clung fast to the stone; but he held it tight, and tore it away by main force, and lo! then he found he had, by the top of the head, a little ugly black chap, about six inches long, screeching and kicking at a most furious rate.

The farmer was greatly astounded at this sudden transformation; still he held his prize fast and kept calling to him, while he administered to him a few smart slaps on the buttocks: Be quiet, be quiet, my little man! if crying was to do the business, we might look for heroes in swaddling clothes. We'll just take you with us a bit, and see what you are good for."

The little fellow trembled and shook in every limb, and then began to whimper most piteously, and to beg hard of the farmer to let him go. But "No, my lad," replied the farmer, "I will not let you go till you tell me who you are, and how you came here, and what trade you know, that enables you to earn your bread in the world." At this, the little man grinned and shook his head, but said not a word in reply, only begged and prayed the more to get loose; and the farmer found that he must now begin to entreat him if he would coax any information out of him. But it was all to no purpose. He then adopted the contrary method, and whipped and slashed him till the blood run down, but just to as little purpose; the little black thing remained as dumb as the grave, for this species is the most malicious and obstinate of all the underground race.

The farmer now got angry, and he said, "Do but be quiet, my child; I should be a fool to put myself into a passion with such a little brat. Never fear, I shall soon make you tame enough."

So saying, he ran home with him, and clapped him into a black, sooty, iron pot, and put the iron lid upon it, and laid on the top of the lid a great heavy stone, and set the pot in a dark, cold room, and as he was going out he said to him, "Stay there, now, and freeze till you are black! I'll engage that at last you will answer me civilly."

Twice a-week the farmer went regularly into the room and asked his little black captive if he would answer him now; but the little one still obstinately persisted in his silence. The farmer had now, without success, pursued this course for six weeks, at the end of which time his prisoner at last gave up. One day as the farmer was opening the room door, he, of his own accord, called out to him to come and take him out of his dirty, stinking dungeon, promising that he would now cheerfully do all that was wanted of him.

The farmer first ordered him to give him his history. The black one replied, "My dear friend, you know it just as well as I, or else you never had had me here. You see I happened by chance to come too near the cross, a thing we little people may not do, and there I was held fast and obliged instantly to let my body become visible; so, then, that people might not recognize me, I turned myself into an insect. But you found me out. For when we get fastened to holy or consecrated things, we never can get away from them unless a man takes us off. That, however, does not happen without plague and annoyance to us, though, indeed, to say the truth, the staying fastened there is not over pleasant. And so I struggled against you, too, for we have a natural aversion to let ourselves be taken into a man's hand." "Ho, ho! is that the tune with you?" cried the farmer: "you have a natural aversion, have you? Believe me, my sooty friend, I have just the same for you; and so you shall be away without a moment's delay, and we will lose no time in making our bargain with each other. But you must first make me some present." "What you will, you have only to ask," said the little one: "silver and gold, and precious stones, and costly furniture—all shall be thine in less than an instant."—"Silver and gold, and precious stones, and all such glittering fine things will I none," said the farmer; "they have turned the heart and broken the neck of many a one before now, and few are they whose lives they make happy. I know that you are handy smiths, and have many a strange thing with you that other smiths know nothing about. So come, now, swear to me that you will make me an iron plough, such that the smallest foal may be able to draw it without being tired, and then run off with you as fast as your legs can carry you." So the black swore, and the farmer then cried out, "Now, in the name of GOD; there, you are at liberty," and the little one vanished like lightning.

Next morning, before the sun was up, there stood in the farmer's yard a new iron plough, and he yoked his dog Walter to it, and though it was of the size of an ordinary plough, Walter drew it with ease through the heaviest clay-land, and it tore up prodigious furrows. The farmer used this plough for many years, and the smallest foal or the leanest little horse could draw it through the ground, to the amazement of every one who beheld it, without turning a single hair. And this plough made a rich man of the farmer, for it cost him no horse-flesh, and he led a cheerful and contented life by means of it. Hereby we may see that moderation holds out the longest, and that it is not good to covet too much.—*Keightley's Fairy Mythology.*

UMHALLA'S PIPE.

[A Letter to the Readers of the *Gospel Missionary.*]

Some of my readers may remember perusing, in the *Gospel Missionary*, in 1851, an account of the Kafir Chief UMHALLA, and Bishop GRAY's visit to his *Kraal*, or town.

On that occasion, the old Chief received the Bishop with great hospitality and attention; and expressed his readiness to sanction and support a Church Mission amongst his tribe and people.

The Bishop presented a blanket to UMHALLA, and several smaller gifts to his counsellors and children. When his Lordship was leaving the Kraal, UMHALLA presented his assegai (spear) to the Bishop, as a token that there was peace between them.

I was then with Bishop GRAY, and when the Chief came to me, I asked him if he was not at peace with me, and would he not give me *his pipe?* This pipe was one made of native wood, inlaid with lead, and one of the best specimens of native Kafir manufacture to be found.

UMHALLA replied that he could not part with the pipe, but that he would bring one to me to King William's Town (my station) the next time he came.

Accordingly, when he next came to see me, (which he often did,) I asked him where was the pipe? His reply was, "Oh, I have forgotten it; but I will *send* it to you."

I sent frequent messages to UMHALLA, but for months I never heard more of the pipe.

At length the Kafir war of 1851 broke out, and matters of a different nature occupied every one's mind. UMHALLA did not himself join the other Kafirs against the English, but several of his followers did. At all events, the Chief had quite enough to harass his mind, and to lead him to need the frequent use of *his pipe* to compose and tranquilize him.

Just at this time my health broke down, and I had to return to England, where I travelled about and attended several missionary meetings (at some of which, perhaps, I may have met some of my readers); being at length, by GOD's blessing, restored, I returned to Kafirland, and arrived here last March.

Three years and a half had elapsed since I had seen UMHALLA; but when I was told, one day, of his being in King William's Town, I immediately repaired thither, and met him. At first he did not recognize me; but I asked if he remembered Bishop GRAY? He replied, "*Yes.* You are not he." I said, "No; but do you remember his giving you a blanket, when he went to see you at your Kraal?" "Yes." "Do you remember his attendant counsellor who presented it for him?" "Yes, yes, yes; but," added he, as if a feeling of distrust had come across him, "did you give me that blanket, then?" I said, "Yes." "Then," replied he, "you can give me a description of it." I answered, "Yes. It was a large white blanket, with *two* red stripes." "No," replied the Chief, "it had *three* red stripes." "Well," said I, "it may have had three, but the stripes were red and large." "Yes," said UMHALLA, "you are right; *now* I remember you."

I then asked him respecting the particulars of the visit, and among the other incidents, I inquired if he remembered about *the pipe* he had then promised me. He said, "Yes, *I remember;* I have *that pipe now.* But I heard the Bishop had gone away from Kafirland, and that you had gone with him." I replied that we had; but had now returned, as *peace* was come again; and that I expected he would keep his word, and on the *honor* of a Kafir, would bring the pipe to me. He seemed struck with the idea; but still said, "Well, I hear all you say, and it is right, but you should give me money for it." I replied, "No; *if you promised*, UMHALLA, you should be *truthful*, and *keep the promise.*"

He said no more. A few moments afterwards he left the house; and in about twenty minutes returned, with a counsellor following him, bearing—*the pipe!* the same that I had first seen three years and a half ago. "There," said he, "there is the pipe, keep it; and when you smoke it, think of me. *I have kept my word?*"

My dear young friends,—Bishop GRAY is going to send missionaries to UMHALLA and his people, to teach them about GOD and JESUS CHRIST. Do what you can to help in this good work, by collecting for Church Missions in your little Missionary Box.

FRANCIS FLEMING.

TWOFOLD DOCTRINE OF THE CHURCH AND THE GOSPEL.

The *True Catholic* for March made its appearance promptly, and keeps up to the full the high character of that excellent monthly paper. Besides the usual amount of selections, which, we believe, are uniformly judicious and appropriate for a Church monthly, it has two original articles of great merit, one of them being headed "The Scarcity of Clergy," the other bearing the title which we have prefixed to this article. The latter, if we be not much mistaken, is an uncommonly able and sound-minded statement and exposition of the matter treated. All together, the article seems well deserving of special notice in the literature of the American Church, as a specimen of calm, clear, energetic, honest-hearted, and manly-thoughted writing; so much so, that we are prompted to transfer the most of it to our columns. And we do this the more gladly, forasmuch as, in addition to its other merits, the paper is in tone and temper well-suited to the present state of feeling in the Church, and to the present stage of the great theological controversies of our time. After setting forth at some length the prevailing tendency to onesidedness in the American mind, especially as evinced in the province of theology, the writer goes on as follows:

The national incapacity for seeing more than one side of a subject is particularly inconvenient in dealing with the subject of religion. Christianity is a mass of mysteries, by taking half which a man is sure to fall into error. In theology, more than in any other science, a half truth is a whole falsehood. Hence the necessity for the twofold doctrine of the Church, which presents both sides of all mysteries. This very twofold doctrine is an impediment to her progress among men, who are accustomed to accept in the mass all sorts of extremes, and fiercely to denounce any attempt to modify their views, by explaining that there is some truth, or some good, in the other extreme, or, at least, half way between the two.

This is the more to be regretted, because not only does Christianity include many particular doctrines, which, to the human intellect, appear to involve contradictions, but the very scheme of the religion itself presents something of the same kind.

The Incarnation has been well said to be the central doctrine of Christianity. It in so; because all other doctrines either lead to it, or grow out of it. The doctrines of the Trinity and of the Eternal Sonship are instances of the one. They are connected with the Incarnation, as being necessary to its existence. If they are not true doctrines, neither can the doctrine of the Incarnation be true. On the other hand, the doctrine of the Atonement arises out of that of the Incarnation, which is a necessary preliminary to its truth. It has been well said, that our blessed LORD did not come to give, but to be the subject of, a Revelation. If the object had merely been to deliver to the world a system of doctrines, or a body of laws, MOSES, or ST. PAUL, or any other inspired man, would have been sufficient. The Incarnation would have been utterly unnecessary. But the Incarnation was necessary, because the Atonement was neccessary, and could not be worked out by any created being. It must be a Divine PERSON, who could reconcile GOD to man. It must be, by establishing a connexion with that Divine person, and not by any system of doctrine, that the individual man can avail himself of the reconciliation of GOD to His fallen race.

Original sin has placed the human race in a state of hostility towards GOD; and this "standeth not in the following of ADAM, but is the fault and corruption of the nature of every man that is naturally engendered of the offspring of ADAM, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit." The object of the Christian religion, is to change this fault and corruption of nature. The change is brought about by the Incarnation, which fact, and not the system of doctrines by which it is surrounded, is the means of the change. The evil is a contrariety between the nature of GOD and that of man. The cure must consist in putting an end to that contrariety, by assimilating the contrary natures. But GOD's nature cannot be changed; nor can man's, without the aid of GOD. . . . . . .

Our Blessed SAVIOUR "was Incarnate, by the HOLY GHOST, of the Virgin MARY, and was made man," in order that he might be the subject of a Revelation. It was necessary that the memory of that great fact should be preserved. Two different modes of preserving it seemed good to the Divine Wisdom. It has been preserved in a Book, and in an Institution. The Book was necessary, not only for this purpose, but as a means of communicating the knowledge of the Divine Will, and of the Divine Nature, to which the wills and the nature of man were to be conformed. The Institution was made use of, not only as a means of preserving the memory of the Incarnation, but as the means of conveying to individual men the powers which they need, by connecting them with the Divine PERSON, Who was Incarnate. It was made the means of protecting and continuing other institutions, which we call Sacraments, as well as the ministry, whose authority confers validity on those Sacraments. The Church has been connected by her Divine AUTHOR, with the great fact of the Incarnation. She is one means of preserving the memory of that mysterious event. The other mode of preserving it, is by means of a book; of the Gospel. Hence there are two modes of considering Christianity. On the side of the Book, which is called the Evangelical system; and on the side of the Institution, which is called the Church, and sometimes the Sacramental system. Both these are true, at least are capable of being true, though, taken alone, they each only amount to a half truth. So when either attempts to reject and throw off the other, it becomes a half truth, that is, a whole falsehood. Unbelief is the most fatal disease of the soul. It can convert even Evangelical truth into falsehood; as some bodily diseases convert nourishment into poison.

The union of the Church, or Sacremental system, with the Evangelical system, constitutes true Christianity. Separately, each of these systems needs two things to its perfection. One of these things is the other system. But each also wants something else. It is the recollection of the great truth, of which we have already spoken, that the one thing needful for the salvation of every man, is a spiritual change of the spiritual nature of the man; whereby it will be conformed to the spiritual nature of GOD. This is a spiritual operation, and can only be spiritually performed. It must be performed by a Divine power, giving to us a good will, and working with us when we have that good will; but we must accept that good will. Hence the necessity of faith as the first step of Christianity. No man can accept that which he does not believe is offered. A man must receive the doctrines of the Incarnation and the Atonement, before he can accept the Divine aid, which they were the means of obtaining for him. Hence, when the Sacramental system is so strained, that men are taught to believe that the Sacraments work, like charms, independent of the faith of the receiver, it degenerates into superstition. So also, if the Evangelical system were so perverted, as to rest merely in the Book, without regard to the heart and life, it would also become a superstition. On the other hand, when the same system overlooks the spiritual power, which is necessary to the efficacy of the Book, and addresses itself merely to the intellect, relying only on argument and moral suasion, it becomes an infidelity.

This entire, and therefore twofold, view of Christianity, is the twofold doctrine of the Church. She is torn into parties, because she is not one-sided, and her children are. The remedy is that they should understand her, and one another better. As it is, extreme men on each side undervalue the other part of the system, which is produced by the union of the two doctrines, called the Sacramental and the Evangelical systems, which are both only parts of the true system. We do not say that even extreme men reject that half of the system from which they are most widely removed; for, except in the case of a very few persons, who are not likely to remain long in the Church, we do not believe that it is true. We ourselves are classed among those who accept most fully the Sacramental system. We are classed, too, among extreme men; but, as we believe, most unjustly. We have, however, no objection to being classed among the holders of the Sacramental system. Yet we should object, as decidedly as any one, to being so classed, if we supposed that our assent to such classification implied a denial of the truth of the Evangelical view. In fact we accept all that is affirmative in the Evangelical view; although certainly not every individual doctrine which has been called Evangelical. But our objection to the Evangelical system, is that it is not, any more than the Sacramental, a complete system of Christianity. Our objections are not to its doctrines, but to its deficiencies. Now we believe that very many persons, who take upon themselves the name of Evangelicals, are in a position parallel to our own. They accept the Evangelical system, and look at it with great complacency, perhaps give it more than its due share of attention. But they do not reject the Sacramental system, except so far as they believe it to be offered as a substitute for the Evangelical.

In this way, we believe that there may be Evangelical Churchmen, and Sacremental Churchmen. Churchmen, because they hold the twofold doctrine of the Church. Evangelical, or Sacremental, because they give an undue predominance to one side of that twofold doctrine. But when men of either class reject the favourite doctrine of the other class, they can scarcely be called Churchmen; because they do not believe the whole doctrine of the Church. It is unbelief which prevents a man from being a Churchman; but if one believes the whole doctrine of the Church, allowance must be made for human infirmity, if he lean more to either side than he ought. Indeed who can be sure that he is himself justly poised and balanced, and does not lean overmuch to one or the other side? He may be certain that he does not so do consciously; but we have all to be on our guard against the one-sidedness of our race and nation. A one-sided man cannot be a good Churchman; for he will be too earnest for one or the other school, and will carry the views of the school to which he is attached to a point at which they will become errors; and he will believe that those who hold with the other school deny his favourite doctrines, which they, perhaps, only, at most, underrate.

Both should remember, that it is to the PERSON of our LORD that we owe our redemption; not to the Institution, or the Book, which are only the means of preserving the memory of the Incarnation. It was the Incarnation itself which called into existence that mysterious BEING, to Whom we owe everything. It was the Incarnation by means whereof "The SON which is the WORD of the FATHER, begotten from everlasting of the FATHER, the Very and Eternal GOD, of one substance with the FATHER, took man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the GODHEAD and Manhood, were joined together in one PERSON, never to be divided, whereof is one CHRIST, Very GOD and very Man."

It is to this PERSON that we are to look, as the Author and Finisher of our faith, and the source of all other blessings. But we can only communicate with Him by means of His own appointment. The Church, the Sacraments, and the Gospel, are all such means; none of them are to be despised, but none of them are to be put in His place. It is not putting any of them in His place, to use them as the means of union or communion with Him. Nothing, however, is more common among those who undervalue the Church and the Sacraments, than to charge those who value them rightly, with putting them in the place of CHRIST. The objection is, we suspect, not well founded, even in the most extreme cases. The Romanists, to a great extent, put the Virgin Mother in the place of CHRIST. But even they, with all their exaggerated ideas of the Church and the Sacraments, do not put them in the place of CHRIST. Those who are most jealous of His honour, when they are speaking of the Church, or the Sacraments, are sometimes so incautious in speaking of the Gospel, as to expose themselves to precisely the same imputation, *mutatis mutandis*, which they would fix upon the opposite school. The following lines have had the commendation of an eminent Evangelical Church of England clergyman,—if they were not his own composition. We believe that they have never been repudiated by any of that school:—

It must be so—our father Adam's fall
And disobedience brought this lot on all;
All die in him; but hopeless should we be,
Blest Revelation, were it not for thee.

Hail, glorious Gospel, heavenly light whereby
We live with comfort, and with comfort die;
And view beyond this gloomy scene—the tomb,
A life of endless happiness to come.

It is quite manifest that in these lines, Revelation, the Gospel, is formerly and directly put in the place of CHRIST. Revelation is nothing, but as it tells of CHRIST, just as the Church is nothing, except as it unites to CHRIST. If CHRIST and the Incarnation were not realities, the comfort in life and death, and the life of endless happiness to come, would have no real existence. It is, therefore, CHRIST, and not Revelation, which we are to bless for them. He is the means whereby we have them; it only the means whereby we know them. Far be it from us, nevertheless, to assert, or to insinuate, that the author of these lines, whoever he were, or LEIGH RICHMOND, who either wrote, or adopted, them, or the hundreds, or thousands, of good people who have admired them, really put the Gospel in the place of CHRIST. But we know of nothing that has been written within the pale of our Church, which comes as near to putting the Church, or the Sacraments, in the place of CHRIST, as these lines do to putting the Gospel there. Undoubtedly, if the words Revelation and Gospel were stricken out, and any words inserted which signify the Church, there would be more than the metre spoiled. There would be no end to the clamor against such an un-Evangelical copy of verses, which so unduly exalted the Church, and so entirely overlooked CHRIST. Yet the Church is just as much a "heavenly light" as the Gospel, and we owe the knowledge of our Redemption just as much to it as we do to the Gospel; and we do not owe the fact of our Redemption, in any sense or degree, to either. We therefore suggest that men should be cautious how they throw out imputations against their brethren, of putting the Church in the place of CHRIST, upon grounds no stronger than can be adduced to prove that that they themselves put the Gospel in His place.

The PERSON of CHRIST, the Incarnate WORD, is the great basis of the Christian religion; not the mere fact that there is such a PERSON, but the Very PERSON, Himself. The benefit which we are to derive from this mysterious PERSON, is the power to be conformed to the image of GOD. The Divine Wisdom has determined that this cannot be without our own concurrence; we must know and believe the truths connected with the mysterious PERSON of our SAVIOUR, before we can be benefitted by Him. "Faith cometh by hearing, and hearing by the Word of GOD." Revelation is a necessary means to our faith; but it is only valuable, as it is true, and the foundation of a belief in the truth. Just so the Church and the Sacraments are the means by which our faith unites us to CHRIST, and are utterly worthless, unless He be the true SAVIOUR, and they the true means of union with Him. It is just as absurd to complain of those who believe one of these propositions for depreciating the office of CHRIST, as it is to make the same complaint against the upholders of the other.

We must come back to the twofold doctrine of the Church, which rests on that foundation, other than which no man can lay, the ROCK JESUS CHRIST; which reveres the Gospel as the means whereby we know Him, and the Church as the means whereby we are united to Him. Both means of His appointment, and both leading us to Him as the Way, the Truth, and the Life. We must beware of mere negations, and learn not to value our faith for that which it rejects. It is by that which it accepts that we are to be saved. It is by believing the Truth, not by rejecting falsehoods, that we become Christians. Whenever, therefore, we find our zeal very warm in favor of negations, our self-complacency very strong because we do not believe, our minds disposed to quarrel with our brethren because they believe too much, let us begin to doubt ourselves, and to inquire whether we ourselves believe enough. One step in this inquiry, is to acsertain whether the doctrines which we reject conflict with those which we hold. If they do not, it is possible that they may be only their complement, or completion. If they are not inconsistent with the truth, they may be a part of it. Let us be careful not to exclude any portion of the truth from our belief, by too hastily assuming that we have learned and hold all truth, and that everything which we have not learned is false. To take such ground, will be no advantage to our faith. To suffer such an idea to induce us to speak evil of our brethren who believe more than we do, perhaps because they know more, will be a detriment to our charity.

CHRISTIANITY IN CHINA.

The last number of the *Quarterly Review* has an able article on the history of the Chinese rebellion, with special reference to the religious notions afloat among the insurgents. Considerable is also said respecting the interest and duty of England and other Christian nations, in the present exigency of Chinese affairs. We subjoin the concluding paragraphs of the paper, as stating several considerations which it is worth our while to entertain, and which are but too likely to be overlooked amid the upheavings of war and other excitements of our time:

The first duty is with our English Government, who should have a negotiator of the highest order on the spot to watch the course of events. *Politically* it is of importance that we should be on the alert, for other nations have ambitious projects and would lose no opportunity of securing exclusive advantages. Russia, as active on the sea of Okhotsk as on the Black Sea, the Caspian, and the Baltic, is said to have offered to barter assistance against the rebels for certain Chinese provinces, and America is equally watching the favorable moment to obtain her own particular objects. *Commercially* it is of the highest consequence that we should have freedom of trade and intercourse with a country numbering from four to five hundred millions of inhabitants, all of them laborious, many of them consummate artificers, capable of furnishing ourselves and our colonies with admirable mechanics, and who, while receiving the produce of our arts and manufactures, would have their own industry enormously developed by the importation of our machinery and our science. *Religiously* it is equally essential that the country should not again be closed to foreigners, and the united skill of European diplomatists will be far more efficacious in securing the abrogation of restrictions than anything which can be said or done by the missionaries.

The duty of our Church is not so simple. If the vast empire of China is to be thrown open to the preachers of Christianity, the want of persons who understand the language, or practically, we may say languages—for from the extreme dissimilarity of pronunciation, the people of different provinces cannot understand one another—must, for a long period, cripple our exertions. The most obvious method of employing to advantage a part, at least, of our small resources, is to establish institutions in China under European superintendence for the training of a native Clergy. Funds, we are certain, would be forthcoming for the purpose the moment the way was open and specific plans could be framed. If the profession of Christianity is really to become at once universal throughout the nation, travelling missionaries may be indispensable for organizing communities and guarding against the admixture of heathen abominations. But we must wait the issue of the struggle before we can determine what is best to be done, and in the meanwhile we should be gathering together our present materials, and providing more abundant agents for the future. It would be worthy of our ancient Universities to appoint Professors of Chinese, who should not only teach the language, but endeavor to direct the youthful zeal of those who volunteered for the purpose to a practical end. The munificent individuals who are distinguished for their acts of costly charity, would probably come forward to endow a chair which was to promote the evangelization of a mighty empire. The children of our great seminaries would be the most efficient nursing fathers of the Chinese Church. Their scholarship would attract the admiration of natives who venerate knowledge, and win additional favor for the doctrines which accompanied it. The basis of the Eastern establishment, as with our own, would be laid in "sound piety and useful learning," and the wild flames of a precarious fanaticism would be converted into a pure, a steady, and a perpetual light. Even if the hopes which have been raised should be entirely disappointed, and the dawning twilight be succeeded by a second night, these preparations will not have been thrown away, for the effects already produced will be a stimulus to exertion, and China will properly occupy more of our attention in the future than it has hitherto done.

The bare chance of present success is worth, at any rate, the cost of providing against contingencies, and if Christianity is to have a place among the living institutions of the empire, we must trust chiefly to extraneous influence to produce the result. Unless we act with promptness and energy, the best that can happen is, that the imperfect system of the rebels should prevail, and it is probable that still less favorable consequences will ensue. The truth now imperfectly received may be relinquished; Confucian philosophy again form the creed of the Court and the literati; and the masses be left to their pagan superstitions. Christianity, it must be remembered, was once professed at Pekin, which had its Nestorian Archbishop and its Emperors who countenanced the Gospel. But the nation, after a while, relapsed into heathenism. Under the surprising exertions of the Jesuits the influence of the Church was once more widely spread; the heir to the throne received his education at their hands; the mother, son, and wife of the last of the Ming dynasty were Christians; and yet, after a time, the faith was again proscribed. Or a second state of things may occur. Christianity may be accepted and recommended by those in authority, but left, like the doctrines of Lao-tze, to the choice of the people. In this case, it is to be feared that it will be recognized by the rulers of the Empire simply as a creed, and will be practiced only so far as it does not interfere with Confucias principles, under which, as the State religion, the Empire will continue to be governed, and the people will remain essentially unchanged. Or a third alternative may arise. Should the reception of the Christian faith develop itself into anything resembling a national creed, and require, as it will require, its frame-work, its hierarchy, and its code of laws, as well as formularies of faith, to fall in with the native genius, the watchful missionaries of the Roman Church may step in with its claim to antiquity, its pliant code, its imposing ceremonial, its compact government, and manifold machinery, and then the new-born energy which has issued from the reception of Christian truth, may sink under the aggression, and China be again doomed to religious bondage and stagnation.

The following is from a Cincinnati correspondent of the *Christian Inquirer* (Unitarian) of this city. The letter is dated Feb 6.

THOMAS PAINE, more generally recognized by pronouncing his first name in one syllable instead of two, has lately been made a saint out West. Saint Tom is as good as any other in the modern calendar. But we have often thought, Why is it that the Thomases are so obstinately skeptical, all the way from the Apostle of that ilk down—yea, a very hard set of fellows, so far as faith is concerned—THOMAS HOBBES, THOMAS JEFFERSON, THOMAS PAINE? Beware, good mother, of christening your boy Thomas, if you mean him for the Church. On Sunday, Jan. 29, a celebration of the birthday of PAINE was held at Greenwood Hall, in this city, and a large concourse of people was present. The exercises consisted of thirteen regular toasts, and some others that were very irregular, and speeches from L. A. HINE, FREDERIC HASSARECK, PETER CLARK, a colored man, and others of the new no-faith school. What is amusing in such a demonstration, apart from a great deal that is disgusting, is, that an effort is made to establish the authority and saintship of TOM PAINE, when, to be consistent, they give up all authority, and, as Mr. HINE reiterated, only took counsel of "their own head," and if they went beyond that, were sure to get into error and difficulty. We may as well believe in the first Thomas as our Apostle as in the last one, if we are to have any at all. So we put faith in a man, according to this new school, for helping us to put no faith in anybody, and therefore, by logical sequence, not in him who teaches us to disbelieve. This canonization of THOMAS PAINE is, however, even more a political than a religious feeling, and much of it aimed by the German Freemen against the superstitions of the Catholic Church. But we of the faith-side of the question have got a great work on our hands to keep the population of the West true and strong to an earnest religious trust. Faith has left France, faith has left Germany; shall it leave America? If it does, we shall have a very ugly and uncomfortable future.

CAREER OF A POET.—It is seventy years ago since GEORGE CRABBE published his poem of 'The Village.' His age was twenty-nine. He was then in orders, and was domestic chaplain to the Duke of RUTLAND. But what a life the young man had passed through, before he had attained that social position? Born in what was then a wretched fishing hamlet, Aldborough—roughly brought up—imperfectly educated—apprenticed to a surgeon, without means to complete his professional studies—lingering hopelessly about his native place—he at last resolved to cast himself upon the wide ocean of London, and tempt the fearful dangers that belonged to the career of a literary adventurer. Here he struggled and starved for a year. During the first three months of his London life he sent manuscript poems to the booksellers, DODSLEY and BECKET, which they civilly declined. He addressed verses to Lord Chancellor THURLOW, who informed him that his avocations did not leave him leisure to read verses. He sold his clothes and his books, and pawned his watch and his surgical instruments. His one coat was torn, and he mended it himself. He was reduced at last to eightpence, but the brave man never despaired. He had a strong sense of religion, and he was deeply attached to one who became his wife after thirteen years of untiring constacy. His faith and his love held him up, and kept him out of degradation. At last he wrote a letter to EDMUND BURKE. It contained this passage: 'In April last I came to London, with three pounds, and flattered myself this would be sufficient to supply me with the common necessaries of life till my abilities should procure me more; of these I had the highest opinion, and a poetical vanity contributed to my delusion.' BURKE saved CRABBE from the fate of many a one who perished in those days, when patronage was dying out; and the various resources for the literary labourer that belong to the extension of reading had scarcely begun to exist. BURKE persuaded DODSLEY to publish 'The Library;' and the Bishop of NORWICH to ordain its author, without a degree. His lot in life was fixed. THURLOW invited him to dinner, and telling him he was 'as like Parson Adams as twelve to a dozen,' gave him two small livings. He published 'The Village' in 1783, and 'The Newspaper' in 1785. From that time to 1807, the world had forgotten that a real poet, of very original talents, had appeared, for a short season, and was no more heard of. When CRABBE was fifty-three years of age he again published a poem. This was 'The Parish Register.' 'The Borough' speedily followed. His 'Tales' were in the same vein. Their success was triumphant. The author, whose wor.dly means were reduced to eightpence in 1780, sold the copyright of his poems, in 1817, to Mr. MURRAY, for three thousand pounds.

THE CHURCHMAN.

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☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

SCHAFF'S CHURCH HISTORY.

The work was originally written in German, in which language it became widely known and highly reputed, before it was set forth in English. It has now been translated by Mr. EDWARD D. YEOMANS, and the translation revised by the author, who is himself master of a reasonably good English style. The translation, in itself considered, is a most creditable piece of work; having, for aught we can see, nearly all the ease, freedom, and freshness, the organic fitness of the word to the thought, the idiomatic raciness of diction, in short, the entire *at-homeness* of the substance in the form, as of the soul in the body, as if it were the original language of the composition, insomuch that one would scarce suspect it of being a translation, unless he were told so.

Though only coming down to the close of the first century, the work forms a large octavo volume of 684 pages. The first 188 pages, however, are occupied with preliminary discussions; among which are, first, a discourse on the proper sources, nature, subjects, method, and uses of Church history; second, a critical, bibliographical, and philosophical review of modern Church historians; third, an account of the state and prospects of Judaism and classic Heathendom at the advent of Christianity. The rest of the book presents an elaborate exhaustive analysis and description of the planting, the moral and religious life, the government, the worship, and the doctrine of the Church during the Apostolic period, as set forth in the New Testament and the earliest ecclesiastical writers. It is in this latter part that the author's deep and varied learning, and his large powers of exegesis, statement, inference, and combination, are most notably displayed. In the former part, he speaks more as a German of the Germans, and unfolds in full his specialities of ecclesiastical position and direction, the genesis and constitution of his philosophy, and his order, method, and aptitudes of thought. And everywhere he shows great breadth, compass, and discursiveness of mind; thorough honesty of purpose and earnestness of thought; an open, childlike, guileless spirit; a temper eminently genial, kindly, and catholic; in short, an eye for beauty, a head for knowledge, and a heart for wisdom. These qualities make it a pleasure and a profit to read him, even when we are most disposed to question his principles, and stand out from his conclusions. We do not wish to exaggerate the merits of the book; and we speak restrainedly from the impression as it stands in our mind fresh from the study of its pages. The author's style, we confess, is at times more than a little overwrought and charged with excess of brilliancy; is never tame nor frigid, often rises into eloquence, and occasionally transcends into something bordering upon bombast; but is nowhere impassioned with anything savouring in the least degree of unbenevolent feeling. On the whole, a little more of philosophic coldness, a little more of the dry light of a stern intellectual severity, would, it seems to us, be an improvement, and lift the work into a somewhat higher atmosphere. We have little room for quotation: but the following will serve as a specimen of the better qualities of style, and is the rather taken, as it seems to show them trembling on the verge of excess. It is from that part where the author discourses of classic heathenism as a preparation for the Gospel:

> Were there no salvation, no Christianity; or were sin no more than the necessary boundary of our finite nature, an amiable weakness; we could conceive of nothing more beautiful and attractive, than the exquisite refinement, the keen, clear, sound philosophy, the youthful, lively, inspiring art of ancient Greece. Her history is, in fact, a smiling spring-time, with its gorgeous profusion of flowers; or, as HEGEL somewhere says, a real play of youth. Hence it is no accident, that it begins with the fabulous youth, ACHILLES, the hero of the greatest national epic, HOMER'S Iliad; and ends with the actual youth, ALEXANDER, the docile pupil of the most accomplished of philosophers, ARISTOTLE. Her literature and art know nothing of the deepest woes and disharmony of life, of the awful nature and effects of sin; otherwise she could not have ascribed the sinful passions to her very gods; to JUPITER, anger; to JUNO, jealousy; to VENUS, lust. Even where pain and grief are represented, as in the statues of the serpent-wound LAOCOON, and the bereaved NIOBE, the artistic harmony is still preserved, and the works produce an esthetic, pleasing impression. But there is sin, which, like the viper in the grass, is most dangerous, where men do not or will not see it. There is death, the wages of sin, which is most comfortless, where a smiling CUPID puts out the torch, and strews the grave with flowers.

But, aside from the question of style, Dr. SCHAFF, we think, has many things for us to pause over, several to be doubtful about, and some to dissent from. Those among us known as the "Broad Church" are the school with whom he has most in common. And for ourselves we dare avow great respect for many of this school, and a good deal of sympathy with them. In fact, we cordially go along with them in many of their views, besides loving and honouring them for their general liberality towards those who differ from them. They appear rightly to understand and appreciate the immense evils of Sectarianism; they feel it to be the mother and nurse of innumerable uncharities, bigotries, petulances, and contentions; they shrink, with religious aversion, from its notorious contempt of the visible Church, which they hold sacred as the Body of CHRIST, the divinely-appointed organ of His SPIRIT on earth, and necessary for us as the firm organic and institutional embodiment of His doctrine, as the pillar and ground of the truth; they see how, from its very essence and first principle, it is threatening to run Protestantism entirely out into a sort of anti-christian individualism; and they have heartfelt yearnings and outreachings for something truly Catholic. But they seem to be in quest rather of an ideal and speculative catholicity, than of any actual and practical one. Their catholic sympathies take a prospective turn, shaping themselves more into the form of hope in something that is to be done, than of faith in anything that has been done. Consequently, they are apt to be full of the idea of development, regarding catholicity as a thing rather to be developed in the future, than to be sought for in the past. In brief, catholicity stands to them apparently, more as a matter of theory than of fact: and they fly to history for something to put down Sectarianism, and then to speculation, to their own powers of logical constructiveness, for something to supply the place of Sectarianism. In all which, we can but fear a repetition of the same old evil, under the delusive hope of working out an ideal remedy for it. We may be in error, but it strikes us as having too much in common with the sectarian method of generalizing some one or two ideas from Scripture, and then making these the germ of a new system or series of systems.

This, in our view, is the most fundamental error in Dr. SCHAFF'S position. We will now mention a point, which, if it be a fault, is one that we feel obliged to him for committing. For the most part, he seems practically to ignore the English Church, and to make small account of her literature, her doctors and divines. In this he may be consistent enough: for, even granting her to be the bulwark of the Reformation, this would infer no claim to the allegiance of one who holds that the Reformation is to give place to some hoped-for catholicity. But his firm appeal to history, and his intelligent, trustful use of the objective and historical method bear him on, in all the most material points of doctrine and government, to the same conclusions which the English Church has stood to ever since the Reformation, and stood to as the basis and stronghold of her position. So that his testimony in this case is all the stronger, forasmuch as he rather repudiates her leading, and makes light of her authority. For, in fact, the English Church and her offshoots have always stood mainly on the true historical ground, and used the historical method; from the first, her appeal against Rome, as we argued some weeks ago, has been, not to any idea or theory of what the Church ought to be, but to the fact of what the Church was in her purest days. And because she has always stood on this ground, therefore perhaps she is now in less danger of overworking the historical element. For the same cause, also, feeling her strength in the historical solidity and tenability of her position, she has cultivated history in moderation, using it strictly as a means, not as an end; and so has been kept from putting herself to any such spasmodic tuggings and strainings after history, as have taken place in our day among those German Protestants, where the historical ground had for a long time been departed from and lost sight of. Having never spurned history, she will not now deify it. And as she has never put herself in a position to feel the want of it, so she has done much less than the Germans towards building up a profound philosophical demonstration of its necessity, and also towards working up the materials of it into a strong, stately, and imposing fabric of historical science.

We have already intimated that Dr. SCHAFF holds strongly to *a* "doctrine of development." His idea of development, however, would carry along all the elements or principles of revealed truth together, and is nowise such as would follow out the logical issues of any one in contempt or at the expense of another. So that he is far, in theory at least, from involving or inferring the right of any such changes as would in effect repeal, supersede, cripple, or paralyze any part of the original Institution. This, after all, may be or may mean no more than the necessary condition of progress, which, properly viewed, implies the continued identity and integrity of that which progresses; even as a man in passing through the changes from infancy to manhood remains one and the same person. So that all the terms of stability and permanence are duly cared for; no door being opened for that most false and lying notion of progress which never gets along at all, because it is perpetually going back to the beginning and taking a fresh start, thus "ever learning and never able to come to the knowledge of the truth," which exactly describes the process of sectarianism. Dr. SCHAFF guards and explains his position on this subject with peculiar care and distinctness, as follows: "*The right application of the theory of development depends altogether on having beforehand a right view of positive Christianity, and being rooted and grounded in it, not only in thought, but also in heart and experience.*"

It may readily be gathered that this doctrine of development, in the hands of our author, fully covers and vindicates the Protestant Reformation, thus turning Dr. NEWMAN'S guns against Dr. NEWMAN himself. And, sure enough, we are at a loss to conceive any principles which should give to the grub the right of developing into the chrysalis, without inferring an equal right of the chrysalis to develope into the butterfly. Assuredly, if the Papacy grew forth naturally from the circumstances and influences, antecedent and contemporary, of the middle Ages; the same holds equally true in all its parts, both logically and historically, of the Reformation of the sixteenth century. So that there can be no true doctrine of development, but that, on every principle of sound reasoning, Protestantism will come in for an equal share in the force and benefit of it. For if Romanism, in its then state, had ever been catholic, it had been made so by circumstances; and, by remaining itself unchanged amid the greatest circumstantial changes, had ceased to be so. And, in truth, the enormous, man-crushing, GOD-defying, uncatholicity of Rome, her towering arrogance, her iron-footed tyranny, her mountain of doctrinal and moral corruptions, —these were the very things that produced the Reformation, having made it strictly necessary to the restoration of that very catholicity which she herself originally held, and even to the preservation of so much thereof as she still retained. How ineffable, then, is her effrontery in claiming catholicity, as she does, for those very things, the effect of which has been, in fact, to generate just the reverse of catholic consent, and which, taking history as the umpire, cannot be viewed in the light of Scripture, of natural morality, and of primitive antiquity, without forcing men into revolt. Be it observed, too, that Protestantism has now a history of its own, and an ample vindication on historical grounds; having spread so far, and lived so long, and shown itself possessed of such inherent self-rectifying powers, as to preclude all idea of its ever running out, and being reabsorbed in that from which it grew. So that, in Dr. SCHAFF'S theory of development, Protestantism had just as good a right to be developed from Romanism, as Romanism had to be developed from the original Institution.

Nevertheless, we are far from saying that this doctrine of development has our assent. It rather seems to us one of those huge, omnivorous abstractions which may be used indifferently to justify or to refute almost anything and everything that may come up. We have endeavoured to state and explain it candidly and fairly; and we think, at all events, that it will hold perfectly good as an offset to Dr. NEWMAN'S. Moreover, in this age of free inquiry, we mean both to claim and to allow the prerogative of inquiring freely, having no fear but that the cause which has the better reason will in the long run make the greater progress. But especially, we have no notion, we hope, of working men's minds into freedom from error, by getting or keeping them cooped up in our individual or party cave, and then urging them, in effect, to exercise *their* private judgment only under the torch-light of *our* private judgment.

For these reasons, and others such as these, we do greatly rejoice in Dr. SCHAFF'S work. To the best of our judgment, it is decidedly a great book, and is destined to have a great influence. We should be puzzled to name any work of the sort written in our day, which we would more gladly see in the hands of all who are competent to take it in and digest it. In conclusion, we must give our readers one more extract, which will serve both as a favorable specimen of the author's workmanship, and as a further explication of one of his leading ideas. In pointing out "those *general* features of the modern German historiography which give it a decided superiority over that of the preceding periods," he has the following:

> Its most prominent excellence, as to *form* and method, we take to be its *scientific* structure, and that *spirited, lifelike* mode of representation, which springs from the idea of an *organic development*. History is no longer viewed as a mere inorganic mass of names, dates, and facts, but as *spirit* and *life*, and therefore as process, motion, development, passing through various stages, ever rising to some higher state, yet always identical with itself, so that its end is but the full unfolding of its beginning. This makes Church history, then, appear as an organism, starting from the person of JESUS CHRIST, the creator and progenitor of a new race; perpetually spreading, both outwardly and inwardly; maintaining a steady conflict with sin and error without and within; continually beset with difficulties and obstructions; yet, under the unfailing guidance of Providence, infallibly working towards an appointed end. This idea of organic development combines what was true in the notion of something permanent and unchangeable in Church history, as held by both the Catholic and the Old-Protestant Orthodoxy, with the element of truth in the Rationalistic conception of motion and flow; and on such ground alone is it possible to understand fully and clearly the temporal life of Christianity. A permanent principle, without motion, stiffens into stagnation; motion, without a principle of permanence, is a process of dissolution. In neither case can there properly be any living history. The conception of such history is, that, while it incessantly changes its form, never for a moment standing still, yet, through all its changes, it remains true to its own essence; never outgrows itself; incorporates into each succeeding stage of growth the results of the preceding; and thus never loses anything, which was ever of real value.

For The Churchman.

REV. AND DEAR MR. EDITOR: I was so much struck with the quotation, beginning "The sects, indeed, do not commonly reject the Bible", made in your review of SCHAFF'S Church History, in *The Churchman* of the 4th inst., that I should much like to know who is the author. It has something of the *aroma* of HOOKER.

Faithfully yours, J. T.

Philadelphia, March 6, 1854.

The author of the quotation referred to is Dr. SCHAFF himself, who has a hundred other things equally good. Our copy of the History is now lent out, else we would direct "J. T." to the page. It is in the introductory part of the volume.

Since the above was in type, we have fallen in with a copy of the book, and find the page to be 44.

For The Churchman.

MR. EDITOR: As it is possible that the following question may become a point in our Diocesan Convention this Spring, I would like to have the opinion of some more "learned in the law" than myself, upon it.

Does a Bishop become amenable to discipline, who gives utterance to the sentiment, that a large part of his Diocese is "unfit to receive the ministrations of the Church, and will probably be so for fifty years to come; at least, until the Methodists or other denominations have first prepared the way"?

If so, what are the requisite preliminaries to bring the matter to issue? NORTHWEST.

Wheeling, Va., Feb. 27, 1854.

We cheerfully insert the above, as it brings to light a very edifying vein of Churchmanship; though we have to confess that we are not aware of any law of the Church, that will reach the case. There is, however, in the Church a tribunal of public opinion, which in the long run is pretty apt to set such things right. And we think that those respectable and much respected bodies, the Presbyterians, Baptists, and Methodists, must feel themselves highly complimented in being thus regarded as a sort of rude, crude, half-instructed Christians, honest, indeed, and well-meaning, but ignorant and unrefined, whose proper office is, to act as pioneers for the Church, and who are just fit to serve in the quality of backwoodsmen, to clear up the land, tame it, plough it, and put in the seed, so that in due time the Church may enter in and reap the harvest. Perhaps the remark quoted by "Northwest" may do somewhat towards explaining the restless and rather unscrupulous proselyting spirit, which is said to be very rife in certain parts of the American Church. We will but add, that our correspondent gives us his name as a voucher for what he states, and that his name is all-sufficient.

RECORDITE VERACITY.—A correspondent of the *Western Episcopalian*, who signs himself "Layman," has been treating the readers of that paper to a series of letters from Boston, touching the Church of the Advent. Whether he be too pious, in the Recordite or Detractarian sense of the word, to tell the truth, we do not know; but from his manner of writing, any one acquainted with the facts would naturally suppose him to have made two trips to that church, for the purpose of worshipping GOD with falsehood and detraction. In his last letter, which is dated Feb. 13th, he says, —"The sermon was read in a very dry, uninteresting way from the eagle's back;" and in a former letter, he represented that the Scriptures were read from the back of one eagle, and the sermon from the back of another eagle. The thing, to be sure, is of no manner of consequence, save as showing the mind of the writer. The truth is, there never was a sermon preached or read from an eagle's back, in that church. There is not, and never was, but one eagle, a bronze eagle, in the church, and that is used exclusively for the reading of the Scriptures, just precisely as is done in Trinity church, New York. *Ex uno disce omnes.* Of course we do not expect that the *Western Episcopalian* will copy this exposure. The "Layman" aforesaid appears to have learned his Churchmanship in the Diocese of Ohio. Perhaps he expects to be justified altogether by, or *for*, his faith.

TRIALS OF THE CHURCH.—In another column will be found an article bearing this title, from the Rt. Rev. the Bishop of MARYLAND. It is part of a sermon preached by the Bishop, on occasion of displacing two schismatical clergymen, Messrs. BAKER and QUINAN, from the Ministry of the Church, on the 20th of November, 1853.

OBLIGATIONS OF CHURCHMEN.—We clip the following from the *English Churchman* of February 9th, in reply to an editorial that had appeared shortly before in the *Record*. Our readers, we presume, are already aware that the *Record* is the organ of a small, but very noisy and reckless faction in the Church, sometimes known as Recordites, but more properly as Detractarians, who, through conceit of their election and self-assurance of their conversion, have become so far Antinomian as to make no scruple of ignoring or breaking their own vows and pledges. There are a few of the same sort in the American Church, such as the Rev. W. Y. ROOKER, of Louisville, and the Rev. D. A. TYNG, of Cincinnati. There are also, as is well known, two or three newspapers among us, that are just like the *Record*, *minus* the *Record's* ability. One of the most common and most obvious notes of this faction is the constant denouncing of all High-Churchmen as Tractarians:

> When the *Record* asserts its belief that "many of those with whom the *Churchman* is associated, are clearly proved by the testimony of GOD'S Word, to be in vital error," it would be charitable, and much to the purpose, if some of the many were indicated, and their vital errors were clearly defined, and shown to be such by the Church's interpretation of GOD'S Word, as set forth in her Formularies. We challenge the *Record* to the proof; but we decline to deal with our contemporary as a Dissenter, and to allow him to ignore the Prayer Book, in any question of doctrine or practice: for this has been the fundamental and vital error of his party, as we believe many of the most honest and candid men, once identified with them, are beginning to see. We hope and trust that the number is decreasing every year of those who, having taught at the Font, and in the School, that Baptism made the Infant "a member of CHRIST and a child of GOD," preach to him when he grows up, that he has yet to seek that relationship, and utterly ignore his Baptism, with all its blessings, privileges, and responsibilities. When the *Record* thus ignores the Church and her Formularies, and plausibly refers us to "GOD'S revealed Word, by which alone all men are to be judged at the last day," we reply that we have special obligations and responsibilities as *Churchmen* which we cannot cast aside. As it is observed by one whose words pass under our notice while we are writing:—
>
> "Our rule is Holy Scripture, *as explained by those regulations which we have voluntarily agreed to as being in their spirit and objects consonant therewith.* By *this* rule [so explained,] as we must be judged at last, we are not unwilling to be judged *now.*"
>
> "That is the Tractarian standard," our contemporary will probably exclaim. "The Scriptures *and* the Church. You got that from Dr. PUSEY, or out of the Oxford Tracts." No we did not; we got it from a Wesleyan Minister, out of the *Morning Advertiser* of yesterday. This Wesleyan Minister sees plainly, and avows honestly, what the *Record* will not see and avow, viz.: that a man who, in order to secure an office which requires it, voluntarily enters into a special engagement to regulate his teaching and his practice by certain definite rules, is bound to fulfil those rules, or to resign the office which he has thus obtained. Those rules are paramount to his private judgment, so long as he holds his office.

TRACTARIANISM.—The London *Guardian* publishes the following as an extract from a letter written not long since in a country parish in Leicestershire to a friend, who sent it to the Editor, accompanied with his name, as a voucher for the truth of it. It is a happy instance of the effect of NEWLAND'S admirable *Lectures*, most of which, it will be remembered, was published in our columns last spring. Is it not something marvellous that these *Lectures* have never been republished by themselves in this country? It has often struck us that they were just the thing to publish in some cheap form for gratuitous circulation in certain dioceses of our Church. They are as sound and solid in argument as Archbishop WHATELEY'S *Cautions for the Times*, and are infinitely more spirited and readable. We see not how we could better clear up the large debt of gratitude for the pains-taking benevolence that has been flooding the Church with anonymous pamphlets during the past year. There is one feature, however, in this enterprise, which we hope none on our side would be so mean as to copy: if the thing be done, we trust it will be done openly and aboveboard; so that the receivers may know whom to thank, and whom to hold responsible. To the Laity of the Church, those *Lectures* would prove, no doubt, a rare treat of choice reading, for there is not a dull sentence in them. We have little money to spare, and what little we have we have to work pretty hard for: but we cheerfully pledge our small purse to the sum of five dollars for the benevolent enterprise, if it ought not rather to be regarded as the payment of an honest debt. Here is the extract in question:

> Some time since, when talking with old J——, I felt convinced that he was a true Churchman, but had got such strange ideas of Puseyism, &c., that he seemed to think it as bad as Romanism: so I lent him NEWLAND'S *Lectures on Tractarianism*, which he promised to read, though he did not like the word "Tractarianism." A week or two since he came for the taxes, when I said, "Well, Mr. J., have you read my book?" "Yes, Ma'am, I have; you know how I disliked Dr. PUSEY and Puseyism. I thought him as bad as the Pope; and that, you know, is bad enough! But when I read the Book, I found I had been, all the time I was abusing him, a Puseyite myself; for I say if a man will not try to live up to the Prayer-book, he is no Churchman; and I now find I am a thorough Puseyite in belief—I only wish I was one in heart and practice. I will bring you your book home and buy one for myself." I wish a cheaper edition could be printed; we have lent ours to several, and I believe all have in consequence bought one; but 1s. 8d. is a good deal for the lower classes to spend on what they call a "little book."

LETTERS FROM BISHOP KIP.—The last mail-arrival from California brought us three letters from Bishop KIP. One of these will be found in another part of the present issue; the other two will be forthcoming as fast as we can give them one at a time.

DR. PUSEY ON JUSTIFICATION.

One of the ill effects, it seems to us, of the theological and ecclesiastical coxcombry which has invaded the Church in our day, and especially our side of the Church, has been the putting divers people not only upon cultivating wrongheaded and fantastic views, but, even when their views were right in the main, upon stating them in the most offensive or most questionable way. A good deal of this thing has been done touching the Doctrine of Justification. It is not unlikely that this may have been one of the motives that led Dr. PUSEY, in a late sermon, to set forth a very careful and well-considered statement of his views on this doctrine. The sermon was preached before the University at St. Mary's, on the 24th Sunday after Trinity, 1853. It has been published, but no copy of it has come within our reach. We subjoin a very candid review of it from the *Clerical Journal*, a paper which, as our readers have already been told, takes side with no school or party in the Church, but stands for the whole Church against all sorts of assailants without and within. From the specimens here given, it appears that Dr. PUSEY'S desire was, so to state the doctrine in question, as held by himself, that his "evangelical" brethren could find no tenable ground against it, short of downright antinomianism. This, unquestionably, is the right spirit and method. We will venture to say, that nine-tenths, if not indeed ninety-nine hundreths, of those who are called Tractarians, never thought of holding any other doctrine of justification than the one here propounded. If all had scrupulously exercised the same care and candour in thinking and speaking on the subject, how much of unhappy crimination and recrimination might have been spared!

It needs no words of ours to introduce Dr. PUSEY to our readers. He is too well known in connection with a certain party in the Church to require more than the bare mention of his name, to ensure attention to the publication of any work that proceeds from his pen; only, in this present instance, that attention is the more excited, from the fact that the sermon in question was listened to by crowds, many of whom were content to *stand* during the hour and a quarter that it was in delivery—sitting-room for all not being attainable. We are not suprised at the interest excited, since the subject of the sermon is that on which the various parties in the Church are most at issue; though many will be surprised when they learn that the object the preacher had in view was rather to reconcile than to divide—to show that the points of agreement in the doctrine are more numerous than the points of difference. He chose for his motto, "Love the truth and peace;" his sermon was an application of that command to the doctrine of the sinner's justification before GOD.

On this principle he begins by enumerating the points of argument:

> Go where you will, and ask what Christian or what body of Christians you will, what is the source of their justification in the sight of GOD? and they will all answer with one voice, "We are justified for the sake of the merits of JESUS CHRIST our LORD, alone, not from our works or deservings:" (Art: xi.) Ask them again, "Can man, of his own natural strength and good works, turn and prepare himself to faith and calling upon GOD?" (Art: x.) All would alike answer, "GOD forbid that we should so disparage the grace of GOD as to think so!" Ask then again, "Can we do good works pleasing and acceptable to GOD, without the grace of GOD preventing, co-operating, perfecting?" (Art: x.) All would answer, "It were heresy to think so." Or, "Although CHRIST died for all, is any justified who is not born again in CHRIST?" All would say, "He is not justified." Or again, "Do works done before the grace of CHRIST and the inspiration of His spirit make men meet to receive grace?" (Art: xiii.) All would say, "They do not." Or further, "Can man, without the grace of GOD, of his own free will, move himself towards righteousness in His sight?" All will say, "He is not able." "Is man then called without any merits on his own part?" All will say, "Not through works of righteousness which we have done, but according to His mercy He hath saved us." "But has man the power, through the quickening and assisting grace of GOD, to obey that will, or by his own perverse will to reject it?" All will say, "He draweth us with the cords of a man, through our wills and affections, not without or against them." Or further, "Are sins, or have sins ever been, remitted, save freely, by the Divine Mercy, for CHRIST'S sake?" All will say, "The Blood of CHRIST alone cleanseth from all sins."

All will also acknowledge that a mere historical faith will not justify; but it must be one which, while it acknowledges all the articles of the Christian faith, includes also the graces of love, hope, kindness, charity.

> And yet that this justifying faith does not justify us by any quality of its own, but simply brings us to GOD, who of His own free bounty and love justifies those who believe in Him.

Again with this faith, there must be joined true repentance, manifested by sorrow, penitence, and prayer.

By the word *all*, Dr. PUSEY does not mean only *all* of every party in the Church, or even all Protestants; but he means to include Roman Catholics too.

Our author says—

> Further, all agree that GOD, in justifying us, not only *declares* us, but *makes* us, righteous. He does not declare us to be that which He *does* not make use. He makes us that which we were not, but which now, if we are in Him (whatever there still remain of inward corruption), we by His gift are—holy.

We doubt whether *all* believe this; for certainly this is not LUTHER'S doctrine. His words are "Vides quam dives sit homo Christianus sive baptizatus, qui etiam volens non potest perdere suam salutem quantiscunque peccatis, nisi nolit credere:" (Captivity of Babylon, cap. de Baptismo.) This is, of course, the doctrine of every Antinomian of every sect; and such doctrines are taught in England, though perhaps not so commonly as when CHILLINGWORTH preached his well-known sermon on Rom. viii. 34.

> He creates in us an inchoate and imperfect righteousnes, yet still a real and true righteousness: inchoate and imperfect, because we all, while in the flesh, in many things offend; yet real and true, because it is the gift of GOD, and the first fruits of the

Holy Spirit. This righteousness, being imperfect, even although the fruit in us of God's Holy Spirit, cannot stand the strict judgment of God, if God were to judge without mercy. And yet since it is real and sincere, and true, in the judgment of God himself, He, the righteous judge, will own it at the great day, in those who are found sanctified in Him. He who, not without our will, but through our new-created and invigorated will, wrought all our works in us, will crown in us with His own gift, which he gave, and which He guarded in us. This righteousness, again (all agree), is maintained and enlarged by faithfulness in using the grace of God, and thereby doing good works acceptable to God in Jesus Christ, as equally, through neglect of that grace and through deadly sin, faith itself decays, and, although it may by the grace of God yet be revived, is for the time, as it was in David, dead. It follows then naturally, when He condemneth He leaveth the evil of the sinner as it was. He declares him what he *was*. He does not make him, but He leaves him guilty. When He acquitteth, He declares him what he *was* not, but what He makes him, and because He so willeth to make him. The source of the sinner's acceptance is out of himself. It is not works; it is not faith; it *is* the mercy of God in Christ Jesus. It is God who justifieth. The act is wholly His free act. Everything before justification, faith, repentance, although worked in man by the Spirit of God, only brings him within the compass of God's mercy. God willeth to justify the penitent, not the obdurate; the believing, not the scornful; those who sue to him for mercy, not the self-satisfied, and the self-righteous. Yet He justifies, as His own royal act of mercy, not on account of any desert of repentance, or faith, but freely.

It becomes then a "mere question of words, not affecting any doctrine, whether the word 'justify,' as expressing God's act, or 'justification,' as the result of that act, be used, in Dr. Barrow's words, "of the simple or compound act of God, respecting or terminating upon man."

We cannot follow Dr. Pusey through all the various meanings which, in Scripture, the words "justify" and "faith" bear; we can only give his concluding words about the latter:—

Faith is the root of the living tree; through faith, as the root, the mustard-seed grows and becomes a tree; faith draws in nourishment to it from the dew of Heaven, and twines around the rifted rock; but, with the growth of the tree, the root itself grows. So faith, from from first to last, unites us to our Lord; faith is the channel of every grace to the soul; yet faith itself is strengthened by the very acts of which it is the spring."

We have next the harmony of the doctrine of St. Paul and St. James on Justification. As might have been expected, Dr. Pusey takes St. Augustine's view; indeed, quotes the whole of the celebrated passage from that Father's *Quæstiones*, in which he states how he reconciles the apparent discrepancy. We have only room for a very short summary. St. Paul is not discordant with St. James, unless we say also that he is discordant with himself. For he says, no less than St. James, that "not the hearers of the law are just before God, but the doers of the law shall be justified." But, in truth, the opposition is not between "faith" and "works," but between "works of the law" and "works of faith, the same distinction that our Church makes in Articles XII. and XIII. between "good works" and "works done before justification." St. Paul's "works of the law," by which, he says, "no flesh shall be justified," are "works done before the grace of Christ and the inspiration of His Spirit," which are neither "pleasant to God," nor do they make men "meet to receive grace." St. James' "works," by which "a man is justified," are those works "which are the fruits of faith, and follow after justification," and are "pleasing and acceptable to God in Christ," and do spring out necessarily "of a true and living faith." Thus while it is true that a man is justified by the pure and sole mercy of God on account of the sacrifice of Christ, yet He only justifies those who believe; and He only accepts such believers as manifest forth their belief by obedience and holiness; that no one is considered to remain in a justified state unless he is ever doing works of righteousness. It becomes, therefore, a mere matter of words whether we say that a man is justified by faith or justified by works. For if we say that he is justified by faith, we mean such a faith as manifests itself by works; or if we say that he is justified by works, we mean that such works are the fruits of a living faith. We may use either form of words; but we all the while mean that it is the imputations of Christ's righteousness alone to the believing and obedient Christian, that makes him accepted in God's sight.

Such is very briefly Dr. Pusey's view of the doctrine of justification; a view which many of his adversaries will assent to. We may add, that those who wish to see the whole question of justification, as maintained between the Church of England and Rome, will find it given in the most elaborate and careful manner by that eminent Scotch divine William Forbes, first Bishop of Edinburgh; a translation of which work is being issued by the editors of the *Anglo-Catholic Library*.

Philharmonic Society.—The third concert of this admirable Society's Concerts for the Season, was given on Saturday evening last, at the Tabernacle. The audience was numerous and brilliant, comprising all the musical taste and fashion of the city. These concerts have grown into popular favour with wonderful rapidity, and have done good service in raising and purifying the musical taste of the city. On Saturday evening, the Opening Symphony by Gade, in B flat, was a charming performance. The *Andantino* and *Andante* movements were exquisitely pure and graceful. Spohr's overture to Faust, and Beethoven's Symphony in C were nobly rendered and gave great delight. These heavier pieces were relieved by Mr. Joseph Burke and Mr. Richard Hoffman, who added much to the pleasure of the evening. Mr. Burke's Violin theme was Spohr's 'Past and Present.' Mr. Hoffman's Piano performance was brilliantly successful, and evinced more power, grace, and facility than we had supposed him to possess, and some of which we think he has acquired since we last heard him.

THOUGHTS ON CURRENT EVENTS.

Lord John Russell has brought forward the Reform Bill, which, on behalf of the Cabinet, he promised at the last session. According to some accounts, it is generally well received; according to others, it is unpalatable, both to the Conservatives and Radicals. Probably both statements are true. The Radicals and the exclusive Conservatives, that is, the Protectionists, constitute the opposition; by the necessities of their position, they must oppose whatever is proposed by the Administration. Moreover, no government would be expected to concoct measures sufficiently sweeping to satisfy the extreme Radicals. We ourselves think that the bill is a blow, although perhaps not a heavy one, at the already declining power of the landed gentry, and an advancement of that of the commercial interest. The Derby, a country party, have therefore good reason for not approving its provisions. But the bulk of the English people are not connected with either of those parties; and it is very probable, that those who are likely to express an opinion are generally satisfied.

The measure may be considered under three divisions; as a measure of disfranchisement, and as it gives the elective franchise to bodies, or individuals. Under the first head, we find the total disfranchisement of all boroughs, having fewer than three hundred voters, and five thousand inhabitants. They are nineteen in number, and are the very same boroughs, which rather unfairly escaped disfranchisement under the former Reform Bill, because they were under the influence of the Russells and other great Whig families. Nobody else can be supposed much dissatisfied with their fate. Thirty-six other members are to be taken from as many boroughs, which now return two members each, and have not more than ten thousand inhabitants, and five hundred electors.

As for the bodies, upon whom the right of choosing these fifty-five members is to be bestowed, Lord John lays down what we believe to be a sound principle; but he does not carry it fairly into effect. His principle is, that the existing balance between the town and the country ought not to be disturbed. By this, he means to be understood, as referring to the commercial and agricultural interest. But the small boroughs, which have been disfranchised, represented rather the latter interest than the former. The members, of which they are deprived, are to be transferred, with seven exceptions, to really commercial towns. Four of the exceptions are given to districts in Lancashire and Yorkshire, in which the commercial and manufacturing population greatly exceeds the agricultural. Thus we think that an injury is done to the landed interest, and further progress made towards that supremacy of the commercial classes, to which we believe that manifest destiny points. Connected with this matter, is the introduction of a new and valuable principle, in the conduct of elections. It is, that in towns having more than one hundred thousand inhabitants, there shall be three representatives, but no individuals shall vote for more than two candidates; thus insuring a representative to any considerable minority. The other three members are, very properly, given to intellectual constituencies. Two of them to be chosen by the Inns of Court, and one by the University of London.

The conferring the privilege of voting on individuals has, in the main, been well arranged. All graduates of an University, and all persons having a salary of not less than one hundred pounds per annum, payable quarterly or half-yearly, are enfranchised. This will add to the constituencies a very considerable amount of intelligence. Persons having an income of not less than ten pounds a-year in public stocks, or having kept fifty pounds for three years in a savings bank, are also to be voters. They will generally be found to possess so much prudence and economy, as will furnish tolerable guaranties for their independence. Persons paying forty pounds of assessed taxes must have wealth enough for the same purpose. If paying a yearly rent of ten pounds be sufficient to entitle a man to suffrage in towns, paying the same sum in the country must also be sufficient; since it will there provide better accommodation, and imply a higher social grade. These include all the newly-enfranchised classes, except the payers of rent of six pounds ten shillings in towns, who are to vote after they have resided two years and ten months in the same town.

We should feel very little interest in the fate of this bill, did it not involve that of the present Administration. We regard the permanence of that Administration, as of the greatest importance to the Church of England. There are, in fact, at the present time, but three British Ministries possible. One of these would be a protectionist Ministry, under Lord Derby and Mr. D'Israeli. Such an Administration would oppose any movement in the Church, for two reasons. It would represent a merely conservative party, which must, in consistency, oppose all movements; and some of the gentlemen, who would be prominent among its members, are connected, by principle and feeling, with that portion of the Church, which is most hostile to the movement. This state of things is proved to exist by the course of the Protectionist press. Another possible Ministry might be formed, by a coalition between the Russell wing of the present Cabinet and the Radicals. Such a Ministry would be hostile, not merely to Church movement, but to the Church itself. It is the presence of the Russell wing, which renders the present Administration distasteful to some good Churchmen. It is this, which has induced Sir William Heathcote, who has been elected for Oxford without opposition, to take his seat on the opposition benches. The same course will be taken by Sir Wafford Northcote, another good Churchman, who has just been elected. But neither of these gentlemen will unite in any factious opposition. They will not identify themselves with the Ministry; but they will support it, when they think its measures right; that is, most probably, in a majority of cases.

Both will undoubtedly vote against Lord John Russell's bill, for consolidating into one all the oaths now required of a member of Parliament. The ostensible object of this bill is unobjectionable. It is, to reduce the many oaths now required in a reasonable compass, and to get rid of some; such as that abjuring the claims of the House of Stuart, which time has rendered merely absurd. But there are other and more real objects of the bill. It is intended to get rid of the oath of Supremacy, of the oath which Romanists are permitted to substitute for it, and of the expression "on the true faith of a Christian," which practically excludes Jews.

Of these, the oath imposed on the Romanist is so interpreted by them as to mean nothing, and it is high time it were abolished. It is on this account, that the Liberals are willing to dispense with the oath of Supremacy. The Supremacy of the Crown used to be defended, as being the same authority which David and Josiah and other Godly Kings possessed, under the old dispensation. This amounted to an undefined right of interfering in religious matters, involving the right of persecution. In the British government, all this is at an end. The precise definition of the Supremacy, given by the Church, is a right to govern all persons in all causes. Now this is not pretended. The only Supremacy now claimed is partial; within the pale of the Establishment, where it is exerted absolutely by an assembly, a large proportion of whose members are not members of the Church. It means, that the whole body of the people of England, including Romanists and Protestant Dissenters, are to govern the Church of England. The admission of Jews into the House of Commons would not render this grievance greater, but only more palpably absurd. It would point, not strengthen, the argument for Convocation. It is in part on this ground, that it is opposed; but it is also opposed by mistaken friends of the Church, as an injury to her. There is no doubt that the bill will pass the Commons, and but little that it will be lost in the Lords.

The Supremacy was anciently exercised, at least on ordinary occasions, by the aid of Convocation, just as the civil sovereignty was exercised by the aid of Parliament. Now it is understood, that the civil sovereignty is, practically, transferred to Parliament, which, by force of that transfer, claims also the Ecclesiastical Supremacy, and insists on exercising it, without the aid of Convocation, and only as respects the Church. Such a state of things is really inconsistent with any sound idea of either "civil or religious liberty."

The only remedy for the evil, is in the revival of Convocation; of this our hopes are stronger than ever. Since we wrote our last article, we have had the advantage of seeing several reports of the proceedings of its brief though important session. The *Guardian* well remarks:

The practical objections to the revival of the Convocation of the Church of England may be reduced to two classes, which, briefly stated, amount to this—that there is no work for a Synod to do; and that, if there were any, Convocation is not the body to do it. The proceedings in the Upper House last week were so conducted, as exactly to meet these lines of opposition. To the objectors, who say that there is really no public necessity for more vigorous and united action on the part of the Church, a suitable reply was made, by the mention of those difficulties in adapting our ecclesiastical system to the sudden wants of rapidly-increased populations, which have been experienced in all the great seats of our manufactures and trade. That something is here required to be done, no one can for a moment deny, who has acquainted himself with the actual condition of those districts, and proved the want of elasticity in our Church organization to satisfy their wants. The Archbishop of Canterbury himself, notwithstanding his known dislike of all Church movements, could not so far forget his own experience in the busy north as to withhold his acquiescence from the appointment of the Committee, which the Bishop of Llandaff proposed. Those Churchmen who have sympathized warmly, as he has done, with the cause of Church extension, know best how much remains to be done for it, and how often the existing system is at fault, when its greatest power is required.

Nor was the other branch of the anti-synodical argument less vigorously cut away. Here, however, the objectors were met by an admission, rather than by a denial, of their statements. The Bishop of London's motion acknowledged that Convocation, *as now constituted*, was not qualified to do that work which the circumstances of the Church imperatively demand to be done. It embodied the natural and obvious conclusion from that admission, that Convocation should be remodelled, so as to give it the qualifications in which it is believed to be now deficient. What these are, and how they should be obtained, is, of course, matter for inquiry and grave deliberation. To appoint a committee of both Houses, to consider the question, was the most simple method of endeavouring to find its solution. The Archbishop, not denying the necessity of the inquiry, would have preferred to entrust it to a Royal Commission. Without discussing the merits of those very miscellaneous bodies, which sometimes assemble in Her Majesty's name, it is enough to say that the two modes of action are not incompatible. If the great officers of State, with whom the supreme authority virtually resides, see any reason to ask an opinion, independent of that which the Bishop of London's committee may form, they can, at any moment, appoint a Royal Commission to furnish them with what they ask. But, whereas the deliberations of a body so constituted would necessarily have regard chiefly to political and parliamentary results, the Church must deliberate for herself on the Reform of her Synod, with a view to her own highest interests. She cannot commit the matter into the hands of Courts and Cabinets, as if the welfare of a social institution were the only thing at stake.

Nothing, it would seem, can be much more reasonable than these proceedings. The only other act of the Upper House was a decision, perfectly in accordance with the views of the opponents of Convocation, that stipendiary curates were not entitled to vote for proctors. The Lower House concurred in the action of the Upper, so far as it was submitted to them, and did one act of their own. It is their undoubted right to appoint a committee to consider grievances, in technical language, *gravamina et reformanda*, and present them to the Upper; but there is a question whether such committees can sit during the recess of the Convocation. At a late session, such a committee was appointed, but some of the members having scruples about their right to sit, applied to the Archbishop for leave so to do. His Grace, being opposed to all synodal action, evaded giving any answer, and thus paralyzed the committee. The action of the Lower House was, to discharge it and appoint another in its place.

Notwithstanding the moderation of these proceedings, the Derbyite and Radical, and, we are sorry to add, Low Church, papers are full of attacks on Lord Aberdeen, for not stopping its proceedings. In fact, that which the enemies of Convocation most dread, is that Convocation should have an opportunity of so acting as to show its fitness to act. Their plan is, to suppress all action by which its true character might be known, and then give it a bad character. This policy has more of the wisdom of the serpent, than of the innocence of the dove. There will now be concocted, although perhaps not immediately, a Reform Bill for Convocation, which must ultimately pass. We have no doubt, that it will be a good one, and that the Church of England will be able, by the agency of the reformed Convocation, to attain a position in the Kingdom of Christ, more distinguished, and more useful, than any which even she has yet possessed.

H. D. E.

Baltimore, March 4, 1854.

LETTERS FROM CALIFORNIA—No. 3.

VOYAGE UP THE PACIFIC.

My first view of the Pacific was from the high grounds which overlook Panama. It would perhaps have been proper to have got up a sensation on the occasion, but, after eleven hours spent on an obstinate mule, I was incapable of any emotions but those of utter weariness. The prospect, however, from that point was a fine one, with the city below, a part hemmed in by its old walls, and then the wide spread bay beyond.

The old city of Panama was some nine miles further south, but after being the scene of various sieges, and being sacked by the bucaneers, it was almost abandoned, and the present city founded at the head of the bay. It possesses the advantage of being further from the ocean, and in a place of greater security against attacks from that side, as vessels of any size are obliged to anchor at least two miles off. The old city, we were told, is almost entirely in ruins. In this climate, when a place is once deserted, nature immediately asserts her claim to it, and in a few seasons the luxuriant tropical vegetation buries it as entirely as if centuries had passed since the occupants were there. Any one who has read Stephen's Central America, will remember this fact, and we were told indeed that at a very short distance by the side of our road, over the Isthmus, were to be found ruins of the kind described by him, but now entirely concealed in the depths of the forest.

The present city of Panama, like all these old Spanish cities in New Grenada, has the appearance of being built by an entirely different race from that which now inhabits it, and such is the case. The old Spaniards who erected these massive buildings, have been succeeded by degenerate descendants of a mongrel race, without enterprise or energy. They are contented to live in the residences of their predecessors till they fall into ruins, but seem not even to have the skill to repair them. Panama, indeed, before the emigration to California, had sunk down until it was gradually dying a natural death. The rush of Americans through it has galvanized it into a temporary animation, but as soon as the Railroad is finished, the depot of which will be at some island a couple of miles above, the old city will relapse again into its former repose. The walls around it were massive in their day, but are now crumbling to pieces, as is the fine old battery on the point, where some enormous pieces of Spanish brass cannon are still mounted. The greater part of the city seems at one time to have been owned by churches or monasteries, but most of these are in ruins, the wild vines growing over their walls. The Cathedral on the Grand Plaza is a very large building, with two high towers, and the front ornamented with statues of saints in niches. It is built of a rich brown stone, but they have barbarously whitewashed the sides and towers, for want of energy to clear away the moss and dampness, which were gathering on the surface. We stopped for a few moments to see the interior, but found it wretched and tawdry in the extreme. The few pictures were daubs, and the ornaments about the altars in the most miserable taste. They were celebrating mass, and we noticed that several of the assistants were natives, or showing very plainly the mixed race to which they belonged.

The Aspinwall House, with its fine large rooms, reminding us by their polished floors of a French or Italian hotel, compensated for the miserable nights at Cruces. It is on the foreign plan, affording rooms only, while the lodgers go out to a restaurant for their meals. The native population, like the people in the south of Europe, seem to live in the streets, and the general air of the houses, together with the costumes of the richly dressed females we met, with their black veils thrown over their heads, would have rendered it easy for us to imagine ourselves in a city in old Spain.

It was New Year's Eve when we entered Panama, but the weather was exceedingly hot. It was not so much the height to which the thermometer had risen, as a peculiarly oppressive feeling in the atmosphere, which was very exhausting. Fortunately for us, a ship had arrived a few days before, loaded with ice from Sitka in Russian America, and we enjoyed what was a rare luxury in Panama. Glasses of ice water at one dime each were in great demand at that time.

The next day was Sunday, although no one would have suspected it from anything to be seen in the city. The influx of the steamer's passengers was one of the harvests of the shop-keepers of Panama, and every place of business was open to enable them to avail themselves of it. There is a service performed here for the benefit of the few American residents, by a congregational minister, who called on me immediately after breakfast, and offered the use of his room, with the request that I would officiate; but between the ride of the day before, and the exhaustion of the climate, I was in no condition to avail myself of his offer.

Our steamer, the *Golden Gate*, was to sail in the evening, and we were directed to be on board by five o'clock. At four, therefore, we were on the wharf, where we found some thirty passengers, baggage, &c., crowded into a launch, under the guidance of a couple of natives, who were to carry us out to the steamer, nearly three miles off. The beginning of our voyage was by no means promising. Our boatmen either did not understand managing their vessel, or else she was too crowded to allow them to do so. When about half way over the bay she jibed, the boom swept across, and all managed to dodge out of the way, except one lady, who was sitting next to me on the gunwale, and was swept into the water. Then for a few moments all was confusion, and the vessel left to herself, while the natives yelled, the ladies shrieked, and the gentlemen shouted. In the midst of all, the poor woman would have found her way to the bottom, had she not been entangled in a rope, so that they were able to reach her from the stern, and finally succeeded in dragging her on deck. Then there was an attempt to get along-side the steamer, which our boatmen missed, succeeded by sundry other jibings, to the great terror of the ladies, and then a tack or two more out into the bay, before they were able to board her.

The *Golden Gate* is probably the most magnificent sea steamer afloat. Since she came into the Pacific she has been arranged in a style which would not have answered for the more stormy Atlantic. An elegant saloon (104 feet by 24) has been erected on her upper deck, lined with staterooms, which open into a gallery without. These staterooms are built over the guards of the vessel, and projecting beyond its deck, an arrangement which it is obvious, although very pleasant, would not answer in a sea liable to severe storms.

We went to sea at nine o'clock Sunday night, and for the first week there was but little variety. We soon settled ourselves down to our daily employments of reading and writing, until a home feeling was created. The principle business of most, however, was to keep themselves cool, for the weather was hot, and summer clothes in demand. We were some distance from the coast, though we occasionally saw some point; the moonlight nights were beautiful, and the southern cross just seen on the horizon, until the evening of Friday, January 6th, when we reached the Bay of Acapulco, Mexico. Here the steamer is obliged to stop to lay in her supply of coal. We went in at about 9 o'clock, but as light almost as day, so that we were able to see the features of this singular harbor. The channel winds among some islands, turns one or two sharp angles, until we find ourselves opposite the little town when, looking back, we cannot see the passage by which we have entered. We are completely hemmed in by high hills, and seem to be floating in a little lake. The town itself is an insignificant little place, on a narrow plateau at the foot of the mountains, and is said to be the hottest place on the coast. We found the air perfectly stifling, being entirely cut off from the fresh breezes of the ocean.

We have had some cases of Isthmus fever on board, but none which have ended fatally. Persons crossing the Isthmus are liable to it, if care is not taken, although my wonder is that more are not prostrated by it. Many, just arriving from a cold climate, indulge at once in the tropical fruits, eat oranges, pineapples, bananas, and even cocoanuts, which the natives hardly eat, and expose themselves to the sun and night air. These fruits should be avoided, or oranges alone eat sparingly. The water should not be drunk alone, for it is filled with decayed vegetable matter, and it is well to take some small doses of quinine a couple of days before crossing, while on the Isthmus, and for a few days after. With these precautions, there is ordinarily no danger, though very many, for want of them, lose their lives. The fever is often very fatal among the steerage passengers, (we have 20 now sick in this way,) who, in addition to other acts of imprudence, heat their system with miserable brandy.

The weather has been very pleasant, except some little roughness when crossing the Bay of Tehuantepec, and again in passing the three hundred miles at the entrance of the Gulf of California. We were in this situation on Sunday the 8th, yet I was myself sufficiently free from sea sickness to have service in the saloon in the morning. Every arrangement was made by Captain Isham to facilitate this object, and we had quite a respectable congregation assembled to unite in the first public worship they had been permitted to enjoy in this year. Thursday morning we made Cape St. Lucas, and had our first view of California. Everything so far has gone on admirably; we have one day made as much as 305 miles in 24 hours, and our Captain is in high spirits, expecting to make the shortest run ever known. He looks forward to our breakfasting in San Francisco next Saturday morning.

Wednesday, Jan. 11th.—Last night came the reverse. About eight o'clock the engine stopped, and on examination it was found that the massive shaft, about twenty inches in diameter, had broken in two. Providentially we were thirty miles from the coast, with the wind setting off shore. Had it been otherwise, with the strong current there is drawing towards the land, we might have shared the fate of the *Independence*, the *America*, and the *Winfield Scott*, which, during the last two years, have been lost upon these shores. As it was, we drifted off during the night to the southwest, at the mercy of the winds and waves, and so we have continued to do through the whole of this day, till we are now very far off our course. The *Golden Gate* has two engines, and for the last twenty-four hours every effort has been making to remove a portion of the broken shaft, so as to allow her to use the other one, and get under way with one wheel. She has been listed over on one side, during the night, as far as possible, (to the terror of most of the passengers, who supposed she was going to capsize) to cut away the buckets of the starboard wheel, which otherwise would drag in the water and impede her.

At daylight the *Uncle Sam*, which left Panama the same night with ourselves, came in sight, and seeing our situation ran down to within a quarter of a mile of us. She could do nothing however to help us, for, as the sea was running, it would have been difficult to have taken off our passengers, and she therefore stood off again to the north and left us. It was a beautiful sight to see her pitching about on the waves, plunging her bowsprit under, and then rising so as to show a long line of her keel.

During the morning the sea went down, and we have done nothing all day but drift—drift to the west. In the direction we are going, we should bring up one of these days at the Marquesas Islands. We are not by any means in a pleasant situation. If we can get under way with one wheel, we can work our way in slowly, over the nine hundred miles of ocean yet to be traversed. If any accident however should happen, and that wheel be disabled, what is to be done? Our sails are too light to produce much effect, and all that then would be left would be to wait for a favorable breeze and try and get into shore to anchor in some place of safety til relieved. Besides, there are between nine hundred and one thousand persons on board, and the steamer has not provisions for a protracted voyage. The Captain has taken measures to-day to guard against this difficulty. We have been put upon two meals a-day, breakfast and dinner; tea is abolished. Some of the ladies, as usual at twelve o'clock, sent one of the waiters to the pantry for lunch, when he came back with the announcement, "Lunches *is* stopped."

Thursday, 12th.—A most quiet, idle day. The engineers are working away at the machinery, in the hope of getting under weigh in a few days. The passengers are yawning, sleeping, playing cards from morning till night, trying to read, or discussing our prospects for the future. The water is as smooth as a millpond, and we are slowly going westward with the usual drift of the ocean, for there is no wind. It seems strange to see this magnificent steamer, lately dashing so rapidly through the sea, floating along so helpless and disabled. We are now served with salt water in our state rooms, for washing. Fresh water is only to be used for drinking, as it may be necessary to husband our resources. We are provisioned, the Captain says, for twelve days yet, and by putting us on an allowance our stores could last much longer.

Dolphins and sharks have been playing about the ship all day. One of the latter was so close to the surface that we could see the pilotfish, which always accompanies it, swimming at its side. The sea is alive with shoals of porpoises, while at a distance we saw a number of small grampus whales. During the evening there was a large whale not far from us, as we could hear him blow when he rose to the surface. But he was too far off to be seen. It was bright moonlight, and we sat in the gallery by our state-rooms till a late hour, watching the stars one by one set, as if their light was quenched in the waste of waters about us.

Friday, 13th.—It is rather amusing to hear the opinions of the passengers as to the cause of our accident, and their prophecies of the future. One Spanish gentleman thus sketched out our programme: "Fust, dere will be hungry; den, dere will be no sugar water." "But," said some one, "there's plenty of sugar on board." "Ah! I mean de water dat is not salt, for de drink and de shave. Den dere will be no wine. Den, de machinery is fix, and—he no go."

Monday, 16th.—We kept on drifting until Saturday evening, when it was announced, to the great joy of all, that the machinery was partially repaired, so that one wheel could be used. Since then we have been heading for San Diego, the most southern point of northern California, about five hundred miles distant. It is, however, slow work. In the last twenty-four hours we have made but one hundred and eight miles. Everything now depends upon this one wheel, and another accident would leave us without resource. We hope (D.V.) to get to San Diego by Wednesday morning, and then the Captain can determine by the state of the steamer whether to go on with her, or wait until another steamer is sent from San Francisco (four hundred and forty miles distant,) to bring us up.

In the meanwhile provisions are growing scarce, and we have been put on an allowance of water. Part of a tumbler is given to each one at dinner, none of which is to be taken from the table. Sunday morning a committee came to the Captain from the four hundred passengers in the steerage, to demand an increase of their allowance of food. Upon his refusing to comply, they warned him that "there were some desperate men in the steerage." He thanked them for their information, "as in case of any trouble he would know how to deal with them." Some of the cabin passengers, however, find it rather long to go without anything to eat from 2 P.M. till 8 A.M. the next day, with the keen appetites people have at sea.

Early this morning we passed within a mile of a whaler, which sent a boat off to us to procure papers. It was from New Bedford, and had been out somewhat over two years, having 3000 barrels of oil. The boat passed under our quarter, and all the papers which could be collected were thrown to them. They will be read and re-read, advertisements and all. We have again got back to the coast, having made land in the afternoon, and are now in the track of the steamers, so that we may see the *John L. Stephens*, which leaves San Francisco this morning.

Tuesday, 17th.—We have been for the last two days getting slowly forward. Providentially the weather has been calm, and we are approaching San Diego, where we can procure provisions to add to our stock. It is evening, and the headlands show that we are not many miles distant. The Captain says we shall reach the harbor about midnight, and I therefore close my letter, as we seem to have reached the end of another stage in our protracted voyage.

W. I. K.

We have received, per the politeness of Horace Waters, 333 Broadway, publisher and dealer in musical instruments, the following pieces of New Music:—"Baltimore Clipper Valse," by Jullien; price 50 cts. "Scenes of our Childhood," sung by Geo. Washbourne Morgan; price 25 cts. "Angel Whispers," song for Tenor or Soprano; sung by Mrs. Gillingham Bostwick; by August Gockle; price 25 cts. "Amazon Schottisch," by same author; price 38 cts. "Song of Sleep," and "Barcarolle," Fantasies from the opera Masaniello, by Oscar Comettant; price 25 cts. each. The names of the above composers are a sufficient guarantee for the true merits of their compositions. Mr. W. sends all music postage free.

Durability of Wood.—The piles under the London Bridge have been driven 500 years, and on examining them in 1846 they were found to be little decayed. Old Savoy Place, in the city of London, was built 650 years ago, and the wooden piles, consisting of oak, elm, beach, and chestnut, were found upon recent examination to be perfectly sound. Of the durability of timber in a wet state, the piles of a bridge built by the Emperor Trajan over the Danube, afford a striking example. One of these piles was taken up and found to be petrified to the depth of three-fourths of an inch; but the rest of the wood was not different from its former state, though it had been driven 1600 years.

LITERATURE.

The United States Grinnell Expedition in Search of Sir John Franklin. A Personal Narrative. By ELISHA KENT KANE, M. D., U. S. N. Harpers.

SECOND PAPER.

Winter was now setting in in earnest. On the 24th of September, with an atmosphere in the open air of ten degrees above zero, they began to think about a fire in the cabin. Ten days later the thermometer was the same number of degrees below zero, and the *Advance* was still without a stove. Lieut. DE HAVEN's was evidently no fancy expedition. It was work and discovery first, luxury afterward. A lard lamp however gave the explorers a temperature of forty-six, which would have been tolerably comfortable had it not been for the perpetual condensed moisture, the bane of Arctic voyaging, a prolific source of rheumatic and other discomforts. It lines and invests everything, cold, clammy, sloppy in "dirty milk."

By the first of October Dr. KANE's party thought themselves established, on the great floe upon which they were shelved, for Winter quarters; rude embankments of snow were constructed in the neighbourhood of the vessel, and among other articles five tons of coal were passed over the ship's side and deposited upon the ice—to enlarge the accommodation for the men within. On the afternoon of the very day on which this was done the field of ice broke up, and the whole company, working with great effort, got the stores back in the vessel, losing a portion of the coal. The whole starboard floe, parting a six-inch hawser, went off stamped with an impression of the ship's side, with "the gang-way stairs of ice-block masonry, looking down upon the dark water." The vessel still remained attached to the ice on the other side. At this time the vessel was invested with the frost smoke, an indication of open water—a phenomenon of the Arctic Winter, vividly described by Dr. KANE as "a strange black obscurity, not a mist, nor a haze, but a peculiar, waving, palpable, unnatural darkness," to be seen in wreaths "like the lambent tongues of burning turpentine without the blaze," and enveloping the person in its "crapy" folds. Its range was low,—at thirty feet above the deck, on the yard-arm, the heaven appearing without a blemish. The pools of the floe became rivers, with high ridgy ice-shores, the Doctor walking to one as wide as the Delaware. The drifting goes on in a zigzag course down Wellington Channel, with the wind from the north. "An odd cruise this! The American Expedition fast in a lump of ice about as big as Washington Square, and driving, like the shanty on a raft, before a howling gale." The declension of the sun now threw a long line of shadow from the tall mast, at noonday. A fox caught in a trap amused the crew. His cry "resembled the inter-paroxysmal yell of a very small boy undergoing spanking." A walk with our traveller over the ice in Wellington Channel, may do something to mitigate for us the severities of Broadway and a New York corporation, after a snow fall:

October 23. I started with a couple of men on another attempt to reach the shore. After five miles of walking, with recurring alternations of climbing, leaping, rolling, and soaking, we found that the ice had driven out from the coast, and a black lane of open water stopped our progress. This is the seventh attempt to cross the ice, all meeting with failure from the same cause. The motion of ice, influenced by winds, tides, and currents, keeps constantly abrading the shore-line. Any outward drift, of course, makes an irregular lane of water, which a single night converts into ice; the returning floes heap this in tables one over another; and the next outward *set* carries off the floes again, crowned with their new increment.

The haze gathered around us about an hour after starting, and the hummocks were so covered with snow that the chasms often received us middle deep. We walked five hours and a half, making in all but eleven miles; and even then were at least a mile from the beach.

At one portion of our route, the ice had the crushed sugar character; the lumps varying in size from a small cantaloupe to a watermelon, but hard as frozen water at zero ought to be. Over this stuff we walked in tiptoe style—and a very miserable style it was.

At another place, for a mile and a half, we trod on the fractured angles of upturned ice. Call these curbstones; toss them in mad confusion, always taking care that their edges shall be uppermost; dust them over with flower cooled down to zero; and set a poor wretch loose in the centre of a misty circle, whose curtailed horizon bristles with new torments!

At another place, breakwater stones, great quarried masses of ice, let you up and down, but down oftener than up. At another time, you travel over rounded dunes of old seasoned hummock, covered with slippery glaze. Again, it is over snow, recent and soft, or snow, recent and sufficiently crusty to bear you five paces and let you through the sixth—a trial alike to temper and legs.

At last, to crown the *deliciæ* of our Arctic walk, we come to a long meadow of recent ice, just enough covered with snow to keep you from slipping, and just thin enough to make it elastic as a Polka floor. Over this, with a fine bracing air, every nerve tingling with the exercise, and the hoary rime whitening your beard, you walk with a delightful sense of ease and enjoyment.

With the sun at the horizon at noonday, the refraction of his rays produced a beautiful effect, "a rosy tint diffused itself, shaded off a little at the zenith, but passing down from pink to violet, and from violet to an opalescent purple." When the sun had entirely disappeared in November, the party was weaned to the privation of his light by a brilliant moon in the day. At the end of this month, upon a survey of the surroundings, the ice-floe upon which the *Advance* was embarked was found to be some three miles square, but the immediate body of ice varied at different periods of the drift. The sounds of the moving and conflicting masses tax our author's keen descriptive faculty. "There was the ringing clatter of ice, made friable by the intense cold, and crumbling under lateral force; the low whine which the ice gives out when we cut it at right angles with a sharp knife, rising sometimes into a shriek, or sinking to the plaintive outcry of our nighthawk at home; the whirr of rapidly urged machinery; the hum of multitudes: and all these mingled with tones that have no analogy among the familiar ones of unadventurous life." These things give rise to queer reflections, and Dr. KANE thinks humourously and tenderly of Sir JOHN FRANKLIN:

There is one thing tolerably certain: the Grinnell expedition is quite as likely to be searched for hereafter as to search. Poor Sir JOHN FRANKLIN! this night-drift is an ugly omen.

Do you remember, in the Spanish coasting craft, down about Barcelona and the Balearics, the queer little pictures of Saint Nicholas we used to see pasted up over the locker—a sort of mythic effigy, which the owner looked upon pretty much as some of our old commodores do the barometer, a mysterious something, which he sneers at in fair weather, but has sure, in the strong faith of ignorance, to appeal to in foul! Well, very much such a Saint Anthony have we down in the cabin here, staring us always in the face. Not a vermilion-daubed puerility, with a glory in Dutch leaf stretching from ear to ear; but a good, genuine, hearty representative of English flesh and blood, a mouth that speaks of strong energies as well as a kindly heart, and an eye—the other one is spoiled in the lithography—that looks stern will. Many a time in the night have I discoursed with him, as he looked out on me from his gutta percha frame—'Sir JOHN FRANKLIN; presented by his wife;' and sometimes I have imagined how and where I was yet to shake the glorious old voyager by the hand. I see him now while I am writing; his face is darkened by the lamp-smoke that serves us for daylight and air, and he seems almost disheartened. So far as help and hope of it are afloat in this little vessel, Sir JOHN, well you may be!

A ship driving about in this reckless and terrible way, is a method of navigation which the sailors of the navy cannot altogether reconcile to their ideas of prudent navigation. They accordingly make melancholy preparations, in the way of packing up carpetbags, with the Fahrenheit at minus thirty, for taking to the land, that is, to the ice, in an emergency. Officer BROOKS comes down the hatchway one December day—and this kind of alarm was no unusual thing—to announce that "they are driving east like a race-horse, and a crack ahead," which interrupts the dinner with a general order—"All hands on deck!" The company of the *Rescue*, which is now in a more hazardous way, comes over with papers and valuables and joins the commander's party in the *Advance*. In the midst of this nipping and cracking and general ice-convulsion, we have this touching entry in Dr. KANE's journal:—"The little knapsack is made up again, and the blanket sewed and strapped; the little home Bible at hand, and the ice-clothes ready for a jump." At times the prospect of taking to the ice would not admit of the sledges which had been prepared being employed, the water about the vessel hardly furnishing a foothold; at others the mess was marshalled for drill and practice "with a sledge and four hundred pounds of provender." The timbers and strongly-braced cross-beams of the vessel vibrated "so as to communicate the peculiar tremor of a cotton factory." In this dull time of darkness and perplexity, our traveller amused himself by sketching in his scientific way a very spirited magazine article on the gradual progress and environments of frost.

ARCTIC EATABLES.

All our eatables became laughably consolidated, and after different fashions, requiring no small experience before we learned to manage the peculiarities of their changed condition. Thus, dried apples became one solid breccial mass of impacked angularities, a conglomerate of sliced chalcedony. Dried peaches the same. To get these out of the barrel, or the barrel out of them, was a matter impossible. We found, after many trials, that the shortest and best plan was to cut up both fruit and barrel by repeated blows with a heavy axe, taking the lumps below to thaw. Saurkraut resembled mica, or rather talcose slate. A crowbar with chiseled edge extracted the *laminæ* badly; but it was perhaps the best thing we could resort to.

Sugar formed a very funny compound. Take *q. s.* of cork raspings, and incorporate therewith another *q. s.* of liquid gutta percha or caoutchouc, and allow to harden: this extemporaneous formula will give you the brown sugar of our winter cruise. Extract with the saw; nothing but the saw will suit. Butter and lard, less changed, require a heavy cold chisel and mallet. Their fracture is conchoidal, with hæmatitic (iron-ore pimpled) surface. Flour undergoes little change, and molasses can at −28 degrees be half-scooped, half-cut by a stiff iron ladle.

Pork and beef are rare specimens of Florentine mosaic, emulating the lost art of petrified visceral monstrosities seen at the medical schools of Bologna and Milan: crow-bar and handspike! for at −30 dgs. the axe can hardly chip it. A barrel sawed in half, and kept for two days in the caboose house at −76 dgs., was still as refractory as flint a few inches below the surface. A similar bulk of lamp oil, denuded of the staves, stood like a yellow sandstone roller for a gravel walk.

Ices for the dessert come of course unbidden, in all imaginable and unimaginable variety. I have tried my inventive powers on some of them. A Roman punch, a good deal stronger than the noblest Roman ever tasted, forms readily at −20 dgs. Some sugared cranberries, with a little butter and scalding water, and you have an impromptu strawberry ice. Many a time at those funny little jams, that we call in Philadelphia 'parties,' where the lady-hostess glides with such nicely-regulated indifference through the complex machinery she has brought together, I have thought I noticed her stolen glance of anxiety, at the cooing doves, whose icy bosoms were melting into one upon the supper-table before their time. We order these things better in the Arctic. Such is the 'composition and fierce quality' of our ices, that they are brought in served on the shaft of a hickory broom; a transfixing rod, which we use as a stirer first and a fork afterward. So hard is this terminating cylinder of ice, that it might serve as a truncheon to knock down an ox. The only difficulty is the processes that follow. It is the work of time and energy to impress it with the carving-knife, and you must handle your spoon deftly, or it fastens to your tongue. One of our mess was tempted the other day by the crystal transparency of an icicle to break it in his mouth; one piece froze to his tongue, and two others to his lips, and each carried off the skin: the thermometer was at 20 degrees below zero.

The Winter solstice, when large newspaper-print could not be read at noonday, came and brought along with it Christmas, which was celebrated with Heidsieck in honour, and doubtless at the expense, of Mr. GRINNELL. Theatricals, the time-honored amusement of hibernating Arctic voyagers, succeeded, when "Megrim, with a pair of sealskin boots, bestowed his gold upon the gentle Annette; and Annette, nearly six feet high, received it with mastodonic grace." Notwithstanding these grim gayeties, everybody, in the meantime, was becoming weak and scorbutic, under the influence of darkness and the vitiated air of the cabin. All the officers suffered; old sprains and sores, and dimly-remembered aches, getting a hearing again. The men took to dreaming; one of watermelons, another of Sir JOHN FRANKLIN. The Doctor resorted to the most ingenious expedients to induce attention to exercise and diet. One, a hard case as an incorrigibly dirty fellow with a "well used-up capillary surface," he induced to sponge himself, by coloring the water brown with coffee, and making it acid with vinegar, when "he would never have washed with *aqua fontana*." The vignette to chapter xxxii gives a very Rembrandtish effect to the situation of parties.

On the seventh of February Dr. KANE's mercurial thermometer had frozen, "leaving its parting record at forty-two degrees below zero." On the twenty-eighth of the same month, on a hummock between the two vessels, minus fifty-three is recorded, which is the lowest temperature we hear of on the route. On WASHINGTON's birthday dramatic performances were got up, in an atmosphere "among audience and actors, by aid of lungs, lamps, and housings," as high as sixty-two degrees below the freezing point, which Dr. KANE, with probability, considers "the lowest atmospheric record of a theatrical representation." In this cold exercise can be taken in the air with satisfaction, but a breath of wind makes it unendurable.

It was not till the fifth of June that the ice-pack immediately surrounding the vessel was broken up, in Baffin's Bay; it had continued in one form or other from the thirteenth of January, a journey of some six hundred miles, averaging about four miles a-day. The incidents of the final disruption are narrated by Dr. KANE in his usual vigourous manner, accompanied by graphic sketches of the appearance of the floe. The *Rescue*, which had been refitted in March, now kept company with the *Advance*, the latter vessel escaping with a slight appendage aft of a lump of ice adhering to the stem and keel of one hundred and eight thousand cubic feet, which reduced the rate of speed to ten feet per hour. In three days the brig cleared the encumbrance, by sawing, wedging, and its own action; and an odd farewell is taken of the old ice-floe, so long a time the home of the voyagers:

We recognize, among the floe fragments around us, old playfellows. Here we played foot-ball; there we skated; by this hummock-crag stood my thermometers; and here I shot a bear. We are passing slowly from them, or they from us. Now and then a rubbish pile will show itself, cresting the pure ice. Even an old Champagne basket, full of nothing but sadly-pleasant associations, is recognized upon a distant floe. This breaking up of a curtilage is not without its regrets. I wish that our 'old man' would loosen his griping knees: three hours would put us into comparatively open water.

It was not long after this date that Dr. KANE made the acquaintance, in Baffin's Bay, at the Duck Islands, of Lieut. BELLOT, the gallant volunteer from the French navy, in the English service, attached to KENNEDY's vessel, the *Prince Albert*, whose subsequent melancholy fate, in August of last year, was so greatly enhanced to the public mind by the successful results of the expeditions for discovery, which were announced at the same moment with his death. He was carrying despatches, it will be remembered, from Capt. INGLEFIELD to Sir EDWARD BELCHER, in Wellington Channel, when he was driven off from the land in an ice-floe, and, reconnoitering his situation from a hummock, was thrown into a fissure in the water and drowned. It was a peril which the officers and men of the American expedition again and again encountered, and which indeed Dr. KANE had tempted with Lieut. BELLOT himself, during their accidental meeting. How lightly these dangerous adventures were regarded, the tone of this narrative will tell:

They were pleasant things these rambles on the ice with our new colleagues, and I should be sorry to forget them; but they were sometimes less poetical than the one I have been speaking of. There was a part of the ice-field that extended between the two vessels, which we had nicknamed the Albert Floe. A part of this had been broken up by the swell, and a space of some hundreds of yards close by us was filled up for the time with *skreed*, forming a floating platform of tesselated structure, but without a cement. Mr. KENNEDY and M. BELLOT were on their way to visit us, and had just reached this uncertain pathway. Knowing the difficulties they might encounter in the transit, and somewhat vain, I fear, of my own ice-craft, I took a boat-hook and started off to meet them. The ice happened not to be conveniently arranged for my progress in a direct line; and at the best of times it requires the composure of a well balanced mind to make long leaps from one slippery fragment to another, especially when the dark water between is somewhat cold and deep. I was in a hurry, I suppose; for in one of my jumps I damaged the garniture of my nether limbs, and was constrained to halt long enough to administer some temporary repairs. It lost me a little time; but I jumped along for some hundred yards more, and was soon near enough to see M. BELLOT up to his neck, and Mr. KENNEDY trying to fish him out with a boat-hook. When I got up to them, which I did by a process of ferriage, using little blocks of floe for a raft, M. BELLOT's Arctic attire presented an appearance strikingly aquatic and uncomfortable. With the unpretending pride that becomes a conscious superiority, I engaged to pilot him back safely to our little world of dry clothes. Of my success I am not constrained to speak; but should this book ever recall to him the adventures of the day, he shall be welcome to his laugh at my expense. I confess, when he was a second time swimming about in the sludge, I really feared his dip would be a deep* one. I admit also, on the evidence of my shipmates, that, treated as a group, the effect is unique of a couple of human beings slipping heels up on an ice-margin while they are holding up a third by the strap of his shot-pouch.

But this page was never to be read by the fond eye for which it was written.

A visit to the Greenland settlements of Pröven and Uppernavik, with an unsuccessful attempt, against floes and icebergs, to resume the search through Wellington Channel, conclude the main items of the Grinnell Expedition, the *Advance* arriving at New York again in September.

At the present time Dr. KANE is again on another and probably, for purposes of discovery, a final American voyage, in these waters. He sailed from New York on the 31st day of May, last year, in command of the *Advance*, anew fitted out by Mr. GRINNELL, with a company of seventeen persons, and provisioned for two years, with the intention of traversing the upper portions of the peninsula or island of Greenland, with dogs and sledges, in the endeavour to reach the supposed open Polar Sea, the last remaining object of investigation, since McCLURE's discovery of the actual, though impracticable, northwest passage, by his voyage easterly from Behring's Straits to Baring Island. At the 20th of July Dr. KANE had safely reached Uppernavik on this second expedition, and our next advices from him will carry on his adventures from that date.

REVIEWS AND MAGAZINES.

The *Edinburgh*, *Quarterly*, and *North British* Reviews have been rapidly re-issued by Messrs. SCOTT & Co., simultaneously with the arrival of the English copies, by an arrangement which gives the publishers the command of the sheets, to print from, in advance. The *Edinburgh* has an article on ecclesiastical economy, one of its series of papers on Church matters, which has one or two sketches—of the "clerical adventurers" and the "safe man"—in the style of Mr. CONYBEARE's Church Parties, in the last number, though its special object is to supply facts and statistics of revenues and their distribution. The article is judicious in tone, and should be read by all persons who are in the habit of ignorant and indiscriminate railing, at the "bloated" condition of the "Establishment." The paper on "THACKERAY" is an ingenious old-fashioned belles-lettres and classical review, from the pen of Mr. SENIOR, whose criticisms, in the *Edinburgh*, of SCOTT's novels, are quoted with respect in the life by LOCKHART. The new number of the *Quarterly* has a paper on the Missions of Polynesia, which will attract attention by its candid exposition of a topic, which has been the subject of much misapprehension. Its suggestion of the employment of government force by foreign nations—not to interfere with the domestic regulations, but to restrain the excesses of lawless visitors—an exertion of authority, not for conquest, but for humanity—should receive attention in the proper quarters. Another article, on a kindred missionary theme, the rebellion in China, treats that revolutionary movement as an important one, in its religious character; and offers some new reflections on the source of its Christian ideas, connecting their apparently spontaneous development with similar instances elsewhere, and looking to the "self-supporting inherent principle of life in the religious profession." The *North British* opens with a highly intelligent article on the Text of SHAKESPEARE, in which the numerous imperfections of the folios are exhibited with great clearness, and the conclusion reached, in respect to Mr. COLLIER's recently emended edition of the dramatist, that "the old annotator" must have had access to a text of the plays superior in correctness and in authority to that of the printed copies, and that from that source, nearly all his new readings must have been drawn. An article on HERODOTUS, and several scientific papers, also invite attention.

Blackwood for February has a critical, and not very complimentary, account of MACAULAY's Speeches, which, it should be remembered, comes from a political opponent, though some of its points are well made. Mr. MANSFIELD PARKYNS' Life in Abyssinnia is digested in a readable article, and so is a new autobiographical German work, which has a strong American interest, being an account of *Fifty Years in both Hemispheres*, by VINCENT NOLTE, who came over to this country as a commercial agent of the house of the HOPES, and was in New Orleans at the time of the battle, one of his shipments furnishing the identical cotton used for the defence of the city; in the subsequent settlement for which, he makes himself out to have been very decidedly shaved by the hero of the day. JACKSON paid him in Tennessee notes, at ten per cent. discount, for his blankets, giving the unsatisfactory mercantile reason, that they had been carried off by Tennessee men; and, for the cotton, which had cost 11 cents, he ordered him six, which happened to be the depreciated price on the day of the fight, when it really had no value at all. The merchant proposed a reference, but the General thought that was "too complicated," and liked "straightforward business," and wound up the matter with a proffer of a glass of whiskey and water. NOLTE also, besides seeing a great deal of American life, was a confidant in the political affairs of France, in the latter days of LA FAYETTE.

Chambers' Journal, the English edition of which is regularly received in this city by FRANCIS & Co., has entered upon a new series, one of the promises of which is, Mr. WILLIAM CHAMBERS' series of observations, in his recent journey in this country. A monthly literary and scientific summary is also a new feature of the work.

The *Household Words* for March appears in the reprint of McELRATH & BARKER. It contains, among many well-digested papers, several excellent sketches of Constantinople and the East.

MONTGOMERY's *Illustrated Magazine of Art* for March has some excellent engravings of the Flemish school, a portrait of HIRAM POWERS, and some notice of his works, with an interesting natural history paper on the Vivarium at the London Zoological Gardens.

The *National Magazine*, published by CARLTON & PHILLIPS, the publishers of the Methodist Society, has, in its March number, an illustrated paper, embracing a brief history of the Republic of Liberia, with a portrait of President ROBERTS. The biographical articles, which appear occasionally in this cheap and well-printed publication, are of value.

Harpers' Magazine for March fully restores the old variety of this popular work. KANE's Arctic book and the Southern cotton cultivation furnish the chief illustrated articles, with some capital caricatures of the monster concerts of M. JULLIEN. The Editor's Table has a profitable discussion of the subject of Political Regeneration, in reference to primary meetings, and particularly the "self-ordained editorial apostleship."

Putnam's Monthly for March has the commencement of a series of papers by HERMAN MELVILLE, sketches of the barren islands of the Gallapagos, under the equator, on the Pacific. His opening sentence shows his graphic hand,—"Take five-and-twenty heaps of cinders dumped here and there in an outside city lot; imagine some of them magnified into mountains, and the vacant lot the sea; and you will have a fit idea of the general aspect of the Encantadas or Enchanted Isles."

The *Knickerbocker* is well supplied with shrewd observation of life, and genial humourous sketching, in Mr. SHELTON's "Down the River" letters—the winter counterpart of his "Up the River" papers, which, it should be known to our readers, were dated from an Episcopal rural parsonage on the Hudson. They were published the last season, by SCRIBNER, in a volume, which shows how a man of feeling and humour may sow the good seeds of generous culture in the heart of the reader, who thinks all the while he is only being amused.

The *Life of Martin Luther* is pictorially told in a series of fifty pictures, from designs by GUSTAV KONIG, finely engraved on wood and carefully printed in an octavo volume, sold by Messrs. BANGS, BROTHER & Co. The subjects, which exhibit the great Reformer from the cradle to the grave, are well chosen for picturesque effect, though the execution has carried the mannerism of the German school of painting to excess. With the exception of a little stiffness from this cause, the pictures may be considered easy reading. The boy at school, in the streets singing, in the library, the young monk with the incidents of monastic life, the journey to Rome, the disputation with papal doctors, the appearance before the Emperor, the translation of the Bible, the home gatherings of summer and winter, the garden and the Christmas tree,—are among the scenes set forth, with careful attention to the grouping of persons, accessories, and historic effect generally. It is a profitable household volume, which children may look at with profit, receiving, perhaps, impressions of the meditative, generous, courageous virtues, which the life of LUTHER so manfully displays. To this collection of engravings, is added the translation of a German biographical essay, by M. GELZER, written with enthusiasm from the Protestant Evangelical point of view.

VIRTUE & Co., of John street, re-issue the religious publications, *Voices of the Day* and *Apocalyptic Sketches*, of the Rev. JOHN CUMMING, a preacher of the Scottish Church in London, the possessor of a fluent style and considerable skill in devotional book-making. His manner is bold and familiar, generally displaying talent of a certain kind, though perhaps better adapted to the author's pulpit, than to the reserve and sobrieties of divinity written in a book.

REDFIELD has published, in an octavo pamphlet of 120 pages, the chief speeches in the Senate, on the Nebraska Question, by DOUGLAS, EVERETT, SUMNER, and others. The collection is prefaced by a History of the Missouri Compromise, with DANIEL WEBSTER's Memorial on the occasion, notices of the Annexation of Texas, the organization of Oregon Territory, and the Compromises of 1850; thus putting the reader, for the small sum of twenty-five cents, in possession of full material for an adjudication of this much-discussed question.

GLEANINGS FROM FOREIGN EXCHANGES

SOAP AS A MEANS OF ART.—Dr. FERGUSON BRANSON, of Sheffield, writing in the *Journal of the Society of Arts*, says:—"Several years ago I was endeavouring to find an easy substitute for wood-engraving, or rather to find out a substance more readily cut than wood, and yet sufficiently firm to allow of a cast being taken from the surface when the design was finished, to be reproduced in type metal, or by the electrotype process. After trying various substances, I at last hit upon one which at first promised success, viz: the very common substance called soap; but I found that much more skill than I possessed was required to cut the fine lines for surface printing. A very little experience with the material convinced me that though it might not supply the place of wood for surface-printing, it contained within itself the capability of being extensively applied to various useful and artistic processes in a manner hitherto unknown. Die-sinking is a tedious process, and no method of die-sinking that I am aware of admits of freedom of handling. A drawing may be executed with a hard point on a smooth piece of soap almost as readily, as freely, and in as short a time, as an ordinary drawing with a lead pencil. Every touch thus produced is clear, sharp, and well defined. When the drawing is finished, a cast may be taken from the surface in plaster, or, better still, by pressing the soap firmly into heated gutta percha. In gutta percha several impressions may be taken without injuring the soap, so as to admit of 'proofs' being taken and corrections made—a very valuable and practical good quality in soap. It will even bear being pressed into melted sealing-wax without injury. I have never tried a sulphur mould, but I imagine an impression from the soap could easily be taken by that method.

GROSS IMPOSTURE.—A gross imposture was lately practised at Venice, which excited the highest interest from the peculiar circumstances attending it. About the latter end of last year a young man made his appearance in that place, clad in the Episcopal costume of the East. He pretended to be a certain GIOVANNI BATTISTA FAVI, Apostolic Vicar-General of Fez, travelling for his health, and using sea baths. The reception he met with might be called brilliant. At Venice, Gorz, Cividale, and Udine he was received by the Catholic Bishops as well as by the *elite* of society with the utmost distinction. He received large sums of money for pious purposes, celebrated mass in the largest cathedrals, and was about to receive even the privilege of confirming Bishops, when the police interfered in right time, and discovered that the pretended Bishop was no other than a common impostor, born at Petriolo, near Florence. He had been expelled, in 1843, from the Ecclesiastical Seminary, where he had been reared, when he practised his imposture in several places of Tuscany, where he read mass, exercised various clerical functions, and committed all sorts of knavery. Thence he travelled, in 1852, with a false passport to Malta, Africa, Asia, and the coasts of the Mediterranean Sea. Finally he forged a decree, as Vicar-General of Fez, with which he was, at last, detected at Venice. The Episcopal insignia which he wore had been fabricated from yellow metal and paper. It is rather strange that he should have been able to maintain his false position so long in high society.—*Augsburgh Gazette.*

CURE OF DRUNKENNESS.—The following remedy has been tried with success in Sweden. We will suppose that the liquor which the patient is addicted to drinking is the commonest in the country—say gin. When he enters the hospital for treatment, he is supplied with his favorite drink, and with no other; if anything else is given to him, or any other food, it is flavoured with gin. He is in ecstasy—the very atmosphere is redolent of his favourite perfume! His room is scented with gin; his bed, his clothes, everything around him; every mouthful he eats or drinks, everything he touches; every zephyr that steals in his room brings to him still gin. He begins to grow tired of it—begins rather to wish for something else—begins to find the oppression intolerable—hates it—cannot bear the sight or scent of it; longs for emancipation, and is at last emancipated; he issues into the fresh air a cured man; dreading nothing so much as that loathed persecutor which would not leave him an hour's rest in his confinement. This remedy appears to have been thoroughly effectual—so effectual, that persons who deplored their uncontrollable propensity have petitioned for admission to the hospital in order to be cured; and they have been cured.

A WONDERFUL CLOCK.—There is now in the possession of, and manufactured by, Mr. COLLINGS, silversmith, of Gloucestershire, England, a most ingenious piece of mechanism—an eight-day clock, with dead beat escapement maintaining power, chimes the quarters, plays sixteen tunes, plays three tunes in twelve hours, or will play at any time required. The hands go round as follows: One, once a minute; one, once an hour; one, once a week; one, once a month; one, once a year. It shows the moon's age, the time of rising and setting of the sun, the time of high and low water, half ebb and half flood; and by a beautiful contrivance, there is a part which represents the water, which rises and falls, lifting the ships at high water tide as if it were in motion, and as it recedes leaves these little automaton ships dry on the sands. It shows the hour of the day, day of the week, day of the month, month of the year. In the day of the month, there is a provision made for the long and short months. It shows the twelve signs of the zodiac; it strikes or not, chimes or not, as you wish it; it has the equation table, showing the difference of clock and sun every day in the year. Every portion of the clock is of beautiful workmanship, and performs most accurately the many different objects which are called into action by the ingenious proprietor, who is most willing to describe all its various achievements to any one who may feel a pleasure in paying him a visit.

PREVENTION OF RAILWAY ACCIDENTS.—A highly interesting lecture, accompanied by descriptive experiments, was delivered yesterday at the London Tavern, upon the powers and capabilities of TYER's electro-magnetic railway signals. They are intended to prevent accidents from collisions, &c., on a line, by giving to each station-master and engine-driver instant notice of all that is taking place between any three or more adjacent stations, and from their extreme simplicity, comprehensiveness, and efficacy, supply what the public have long looked for, and have a right to demand from the directors of railway companies, provision for their safe conduct along the line, from the many accidents on which so many persons have been such serious sufferers. The batteries are in themselves complete and instantaneous in action, and their arrangement ensures the objects required, for the train itself, upon entering any station, gives notice to the station it last left that the line is so far clear. Upon quitting a station, the train transmits a signal to the next station in advance, and calls attention thereto by sounding a large bell, thereby giving the signal-man timely notice. Signals can be transmitted from any intermediate point or place between any two stations, so that, in the event of a break-down, or other stoppage on the line, an alarm signal can be given to the stations on each side, and assistance be obtained. The engine-driver can be signalled from the station he may be approaching at any distance deemed requisite, rendering auxiliary signals and fog detonators unnecessary. The signal transmitted to the engine-driver is upon his engine, to which his attention is called by the sounding of a whistle of considerable power. Any neglect of the signal given is at once detected, by a self-indicating register kept at the station showing the exact signal received. In the event of "shunting" at a station, notice is given to the stations on each side; and should any train be approaching, the engine-driver would receive a "danger" signal.—*Evening Journal, Jan.* 20

MAKE-BELIEVE "WORKING MEN."—A class has risen up amongst you (the working classes) who get their living by agitation and organization. They toil, not with their hands, but with their tongues. The beer shop is their factory and home. The loom and the plough know them not; yet they always affect to speak in the name of the working classes. Their harangues glitter with pikes and smell of gunpowder, although they generally contrive to keep their own person out of harm's way. They drill you to clamour, and would drill you to blood and plunder could they do it safely. They fawn on your first faults, and yelp and snarl at all other classes, or at those of your own class who resist their dictation. They are led by your own enemies, or pretended friends, to make tools or fools of you for selfish purposes. Through them the demagogue cajoles, the aristocrat bribes, the adventurer plunders, and the spy betrays you; and they are a ready agency for any scheme, however preposterous, criminal, or disastrous.—*W. J. Fox, M. P.*

IMPORTANT IF TRUE.—The Perthshire *Advertiser* reports a recently-discovered mode of conversing with those afflicted with partial deafness, viz: by taking the individual by the hand, at the same time placing the two thumbs together. By this simple process, the sound is conveyed in a more direct manner to the ear, and the person spoken to will hear distinctly in a tone of voice several notes lower. It is also important to add, that a chain could be formed upon the same principle, by a number joining hands in the manner alluded to, when the individual affected will hear in a moderate key at either end of the chain.

VERY INTERESTING DISCOVERY.—In an ancient chest, long standing in a neglected corner of an obscure tower in Lambeth Palace, we understand that certain historical papers have just been found. No details as to the particular contents of the documents now unearthed have yet reached us; but we hear it said that they are valuable of their kind. They are supposed to refer chiefly—if not exclusively—to the Cromwell period. We have even heard that some of them bear the signature of the Protector.—*Athenæum.*

CURIOUS REMEDY.—A man was cured of hydrophobia at Udine, in Friuli, by swallowing vinegar in mistake for a medicinal potion. A physician at Padua heard of this, and tried the remedy on a patient; he gave him a pint of vinegar in the morning, another at noon, and a third at sunset, which cured him.

MISCELLANEOUS CLIPPINGS.

INSECT SLAVERY.—The most remarkable fact connected with the history of ants, is the propensity possessed by certain species, to kidnap the workers of other species, and compel them to labour for the benefit of the community, thus using them completely as slaves; and as far as we yet know, the kidnappers are red, or pale-coloured ants, and the slaves, like the ill-treated natives of Africa, are of a jet black. The time for capturing slaves extends over a period of about ten weeks, and never commences until the male and female are about emerging from the pupa state; and thus the ruthless marauders never intefere with the continuation of the species. This insect seems specially provident; for, were the slave-ants created for no other end than to fill the station of slavery to which they appear to be doomed, still even that office must fail were the attacks to be made on their nest before the winged myriads have departed, or are departing, charged with the duty of continuing their kind.

When the red ants are about to sally forth on a marauding expedition, they send scouts to ascertain the exact position in which a colony of negroes may be found. These scouts having discovered the objects of their search, return to the nest and report their success.

Shortly afterwards, the army of red ants march forth, headed by a vanguard, which is perpetually changing—the individuals which constitute it, when they advance a little before are sent to the rear, and their places occupied by others. The vanguard consists of eight or ten ants only. When they have arrived near the negro colony, they disperse, wandering through the herbage and hunting about, as if aware of the propinquity of the object of their search, yet ignorant of its exact position.

At last they discover the settlements—and the foremost of the invaders, rushing impetuously to the attack, are met, grappled with, and frequently killed by the negroes on guard. The alarm is quickly communicated to the interior of the nest; the negroes sally forth by thousands, and the red ants rushing to the rescue, a desperate conflict ensues, which, however, always terminates in the defeat of the negroes, who retire to the innermost recesses of their habitation. Now follows the scene of pillage.

The red ants, with their powerful mandibles, tear open the sides of the ant-hills, and rush into the heart of the citadel. In a few minutes each invader emerges, carrying in its mouth the pupa of a worker negro, which it has obtained in spite of the vigilance and valor of its natural guardians. The red ants return in perfect order to their nests, bearing with them their living burdens. On reaching the nest the pupa appears to be treated precisely as their own; and the workers, when they emerge, perform the various duties of the community with the greatest energy and apparent good will. They repair the nest, excavate passages, collect food, feed the larvæ, take the pupa into the sunshine, and perform every office which the welfare of the colony seems to require. They conduct themselves entirely as if fulfilling their orginal destination.—*Nimman's History of Insects.*

SOAP STONE.—There is a fine quarry of this singular and useful material at Grafton, in the vicinity of Bellows Falls. The mill where it is prepared for use, and fitted for a finishing establishment in Boston, is at Cambridgport, Vt., a small village near the line of Grafton. This quarry has long been known, as is seen from antiquated chimney-pieces in the neighborhood, but was formerly worked upon a small scale, in part from the want of modern improvements in machinery, but chiefly from the expense of transportation to the distant market.

That obstacle is now removed by the railroad. The freestone, as it is here called, has the "unctious feel" of the mineralogist, and the cognomen *soap* better describes the striking resemblance of touch to that article, although the ease with which the material is cut and fitted for use makes the word *free* a proper and significant appellation. The spectator at first is both amused and surprised to see huge blocks of granite-looking stone cut into slabs by a saw such as he has seen in use only for wood.

The teeth are not so sharp at the point, but with this exception, one might think the workmen had borrowed from a saw-mill the well known instrument for transforming logs into lumber. The soap stone contains no substance harder than itself, and it cuts under the common saw easier and faster than hard wood of the same dimensions. This I proved by experiment on a cubic piece, a part of which I carried away as a specimen of the quarry.

The slabs are cut into various forms by circular saws, which, from their rapid motion, seem not to perform a very hard service; and the facility of working the material is no inconsiderable item of its value. From the various uses to which the soap stone is adapted, it must soon find a greater demand. In the ordeal of heat, it seems to be cousin-germain to *asbestos*, for it endures fire without warp or crack, even to a red or white heat, losing only now and then thin scales on the inner surface. Hence it is fitted and is used to answer the purpose of fire-brick in the lining of stoves and of forges.

It is susceptible of a moderate polish, and is now fashioned into chimney-pieces and ornamental work exposed to fire. Nay, more, it begins to take rank with household furniture, and is used for griddles, being found superior to iron, inasmuch as it needs not to be *greased* to give up the cakes, and does the work without the disagreeable odor arising from the same cooking upon iron. To what further and various uses the soap stone may be destined in this age of progress, I know not, but even this brief notice of so important a quarry in its incipient working, may not be without interest to the public.—*Cor. of the Jour. of Commerce.*

MISSING A DAY.—The Danbury (Mass.) *Times* mentions an amusing incident which occurred in that town, last week. A worthy farmer got the impression that Friday was Saturday—and at evening put up his stock preparatory to the duties of the Sabbath. His Sunday was unusually disturbed by the running of trains on the Danbury Railroad! much to his surprise; but concluding that there was some very special reason for it, magnanimously concluded to overlook the desecration. On Sunday morning he started for Bethel with a load of wood, and was impressed with an unusual movement of people along the road, but knowing that he had kept Sunday, the circumstance did not occur to his mind that he might have made a mistake, until when hawing his team into the village, he observed the people flocking to their respective churches! The way he unhitched his team, leaving his cart and load of wood by the wayside—and made tracks for home, is a subject of especial remark in that region.

THE GREEK OF HOMER A LIVING LANGUAGE.—An effort, says the *Westminster Review*, has been made by Mr. BLACKIE, Professor of Greek in the University of Edinburgh, to reform the pronunciation of Greek in that University. He is teaching his students to pronounce Greek as they do in Greece, insisting that it is not a dead, but a living language—as any one may see by looking at a Greek newspaper. Prof. BLACKIE gives an extract from a newspaper printed last year at Athens, giving an account of KOSSUTH's visit to America, from which it is evident that the language of HOMER lives in a state of purity, to which, considering the extraordinary duration of its literary existence—two thousand five hundred years at least—there is no parallel, perhaps, on the face of the globe. After noticing a few trifling modifications, which distinguish modern from ancient Greek, he states, as a fact, that in three volumes of a Greek newspaper, of the year 1852, there does not certainly occur three words that are not pure native Greek, so slightly has it been corrupted from foreign sources.—*N. Y. Evening Post.*

SCHOOLS.

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4–3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

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The daily number of their studies is not to exceed from three to five.
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At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

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Ap 16–1y

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f25-6m JOHN B. MILLER, Surveyor.

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This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.
DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.
N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

January 1st, 1854, **CAPITAL (drawing Interest) $1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. / 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NINTH ANNUAL REPORT of the New York Life Insurance Company.

Amount of Assets January 1, 1853		$636,678 92
Amount of Premiums received during the year ending January 1, 1854	$332,814 79	
" Interest received " "	33,025 24	
" Interest accrued " "	18,657 97	
" Endowment Account " "	60 40	
		384,558 40
		$1,021,237 32
DISBURSEMENTS.		
Amount paid for Losses by Death	$131,960 02	
" paid for Interest on Dividends, Re-insurances, &c.	12,542 30	
" of Cancelled Notes and Return Premiums on Cancelled Policies	9,931 94	
" paid for Taxes	5,540 56	
" paid Account of Annuity Fund	400 00	
	160,374 82	
EXPENSES, VIZ:		
Amount paid for Salaries, Fees to Physicians and Trustees, Clerk hire, &c.	13,718 81	
" paid for Advertising, Printing, Stationery, Office Rent, Law Expenses, &c.	3,341 32	
" paid for Commissions, Medical Examinations, Postages, Advertising, Exchanges, &c.	29,757 42	
		207,192 37
		$814,044 95
ASSETS.		
Cash on hand	$29,778 53	
Invested in New York State Securities	212,967 50	
Bonds and Mortgages	223,458 57	
Quarterly and Semi-annual Premiums due subsequent to 1st January	10,589 26	
Interest accrued up to 1st January	18,657 97	
Notes received for 40 per cent. of Premiums on Life Policies, bearing interest	305,822 72	
Premiums on Policies in hands of Agents	12,750 40	
		$814,044 95

The Board of Trustees have declared a Scrip Dividend of Thirty per cent. on Policies for the whole term of Life which have run Twelve Months, and Six per cent. Interest on former Dividends, payable in cash. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
New York, February 1, 1854. feb11–6t

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
*Recording " * SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

MISCELLANEOUS.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7.

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Wooly Dogs, Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants, and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15–6m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER'S Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18–4m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.

1853	125,000 feet.
1854	105,400 feet.
Decrease	19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.

1853	108,400 feet.
1854	90,600 feet.
Decrease	17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.

WM. WATSON, }
JAS. VAN NAMEE, } Committee.
Albany, October 1853. M. MERRILL, *Builder*, }

"I cheerfully concur in the above statement.—S. PARKS, Pastor."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. o15–6m

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. TENNICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15–6m 93 Maiden Lane.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5–tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.

N. B. Clergymen and their families supplied at a discount.
oct15–6m J. KELLOGG.

WANTS.

A TEACHER IS WANTED IMMEDIATELY, in St Mary's Parish School for Boys. Excellent advantages would be offered to a Candidate for Holy Orders. An earnest Churchman will find a good field for work. Address the Rev. Wm. Croswell Doane, Burlington, New Jersey. m4–2t

FREE INTELLIGENCE OFFICE, No. 13 8th avenue, S. A. BARBER, Agent.—Ladies and heads of families are informed that they can obtain the best of help at this office, free of expense. ☞ Dont forget the place, No. 13 8th avenue, one door from Troy-street. mar4–1y

A TEACHER IS WANTED for a school connected with Christ church, Newark. A certain salary will be guarantied for the first year; and a thoroughly good teacher may expect a considerable increase afterwards. The schoolhouse is entirely new, and very pleasantly situated. Communications may be had personally, or by paid letter, with me. ROB. T. S. LOWELL, M. A.,
f25-4t Rector of Christ church.

A YOUNG LADY, the Daughter of a Clergyman of the Church, will be free to accept a situation in March next as Governess in an Episcopalian family. She has been educated at Burlington, N. J., and is competent to undertake the charge of young children. References to eminent clergymen. Address Box 373, Newark, N. J. fe18–4t

AGENCY OFFICE, No. 522 Broadway, (opposite St. Nicholas Hotel). Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys. Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given.

THOMAS SPINK, Agent.

N. B. Employers can also get colored help, if required. fe4–3m

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

PIANOS AND MUSIC.

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.

PIANOS.—T. GILBERT & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.

THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.

MELODEONS.—Goodman & Baldwin's New Invention. Patent ORGAN-MELODEONS. The Organ-Melodeon, with TWO BANKS OF KEYS, (the only thing of the kind in the country,) having two stops, coupler, swell-draw, stops, &c.; a sweet and powerful instrument, pronounced by organists to be superior for churches or organ practice to the medium-sized organ; tuned the equal temperament. Price, $200.

S. D. & H. W. SMITH'S celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.

MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments. HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.

J. F. BROWNE, London and New York.
[Established 1810.] Feb11–1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

CONSCIENCE.

By Robert Southwell, one of the old English poets, remarkable for the condensation of his language and the epigrammatic turn of his verses.

My conscience is my crown;
Contented thoughts my rest;
My heart is happy in itself;
My bliss is in my breast.

Enough, I reckon wealth;
A mean, the surest lot;
That lies too high for base contempt,
Too low for envy's shot.

My wishes are but few,
All easy to fulfill:
I make the limits of my power
The bounds unto my will.

I have no hopes but one,
Which is of heavenly reign:
Effects attain'd, or not desired,
All lower hopes refrain.

I feel no care of coin;
Well-doing is my wealth:
My mind to me an empire is,
While grace affordeth health.

I wrestle not with rage
While fury's flame doth burn;
It is in vain to stop the stream
Until the tide doth turn.

But when the flame is out,
And ebbing wrath doth end,
I turn a late enraged foe
Into a quiet friend.

And taught with often proof,
A temper'd calm I find
To be most solace to itself,
Best cure for angry mind.

No change of fortune's calms
Can cast my comforts down:
When Fortune smiles, I smile to think
How quickly she will frown;

And when in froward mood,
She moved an angry foe,
Small gain I found to let her come,
Less loss to let her go.

Dr. Achilli.—Little has been heard of this person since his legal contest with Mr. Newman. But Dr. Bush, in a Swedenborgian journal which he edits, states that he is now residing in the vicinity of New York, and is "a cordial receiver of the heavenly doctrines." We are told that—

"Dr. Adhilli anticipates hereafter a grand field for the New Church among his own countrymen, as he is persuaded that they can never, as a people, receive any other system of doctrines. Despotic Popery on the one hand, and evangelical Protestantism on the other, he thinks equally abhorrent to the true genius of the Italian race, and therefore is assured in his own mind that the platform of the New Jerusalem is that upon which alone they can eventually stand. He is desirous of devoting the remainder of his life to the advancement of the New Church in such a way as the Divine Providence may indicate."—*Banner of the Cross.*

In Sweden a new religious sect has sprung up, called the Contemplators, because they believe that in meditating incessently on the essence and qualities of God, which they call contemplating God, they attain the perfection of saints. They are more intolerant than the other sects in Sweden, as they think that everybody who does not join them will certainly be damned. A peasant named John Olsson, of the village of Otteslaett, in the district of Teguely, province of Gothenburg, cut the throats of his two children, one aged a year, the other eighteen months, to, as he said, preserve them from eternal condemnation.

Appointments of the Bishop of New Jersey.

VERNAL VISITATION.

The Bishop, if God please, will make the Southern Visitation of the Diocese, in the following order:

Christ, Allentown;—Thursday, March 30, afternoon.
Christ, Bordentown;—Thursday, March 30, evening, (Catechism, Confirmation.)
Pemberton;—Sunday, April 2, (fifth in Lent,) afternoon, (Catechism, Confirmation.)
St. Andrew's, Mount Holly;—Sunday, April 2, evening, (Catechism, Confirmation.)
Trinity, Moorestown;—Monday, 3, afternoon, (Catechism;)—evening, (Confirmation.)
Trinity, Fairview;—Tuesday, 4, afternoon, (Catechism, Confirmation.)
St. Stephen's, Beverly;—Tuesday, 4, evening, Catechism, Confirmation.)
St. Paul's, Camden;—Saturday, 8, afternoon, (Catechism;)—evening, (Confirmation.)
St. John's, Camden;—Sunday, 9, (before Easter,) morning, (Catechism, Confirmation, Communion.)
Ascension, Gloucester;—Sunday, 9, afternoon, (Catechism;)—evening, (Confirmation.)
Grace, Haddonfield;—Monday, 10, (before Easter,) morning, (Catechism, Confirmation, Communion.)
St. John's, Chew's Landing;—Monday, 10, afternoon.
Woodbury;—Monday 10, evening.
St. Peter's, Berkely, in Clarksborough;—Tuesday, 11, (before Easter,) morning, (Catechism, Confirmation, Communion.)
Trinity, Swedesborough;—Tuesday, 11, afternoon, (Catechism;)—evening, (Confirmation.)
St. Stephen's, Mullica Hill;—Wednesday, 12, (before Easter, morning, (Catechism, Confirmation, Communion.)
St. Thomas,' Glassborough;—Wednesday, 12, evening, (Catechism, Confirmation.)
St. Peter's, Freehold;—Tuesday, 18, (in Easter Week,) afternoon, (Catechism;)—evening, (Confirmation.)
Trinity, Middletown Point;—Wednesday, 19, morning.
Christ, Shrewsbury;—Wednesday, 19, evening, (Catechism, Confirmation;)—Thursday, 20, morning, (Communion.)
Christ, Middletown;—Thursday, 20, afternoon, (Catechism, Confirmation.)
Trinity, Red Bank;—Thursday, 20, evening, (Catechism, Confirmation.)
St. George's, Penn's Neck;—Saturday, May 20, afternoon, (Catechism, Confirmation.)
St. John's, Salem;—Saturday 20, evening, (Catechism, Confirmation:)—Sunday, 21, (fifth after Easter,) morning, (Communion.)
Bridgeton;—Sunday, 21, afternoon, (Catechism, Confirmation.)
St. Paul's, Trenton;—Tuesday, 23, morning, (Catechism, Confirmation, Communion.)
St. Michael's, Trenton;—Tuesday, 23, evening, (Catechism, Confirmation.)
Trinity, Princeton;—Wednesday, 24, morning, (Catechism, Confirmation, Communion.

Mr. Editor: Believing there are many of your readers who live with no other aim but to lay up treasures in heaven, and are therefore seeking channels through which their beneficence may flow to the destitute, I would state that I visited (Feb. 24) George Duly, living in a cellar, at 39 Jackson street. He was second mate on board the *Flying Eagle* when she was wrecked off the coast of Georgia. After clinging to the wreck seven days and nights, without food or water, he was rescued and brought to this port. He is now confined to his bed with an inflammation of the chest. He has a wife and four small children, who have neither shoes nor stockings, nor bread to eat, but as they are supplied by the writer. I also visited Robert Wilson, living at 610 Water street. He has been sick with the consumption about a year, and in all probability a few weeks will terminate his earthly career. He has a wife and two children, entirely destitute. If these were the only cases on my list, I could willingly relieve them myself, but as I have many more, equally as destitute and deserving, I hope all those who love our Lord Jesus Christ in sincerity, will send me what aid they can. Direct to the care of Messrs. Stanford & Swords, 137 Broadway.
E. F. Remington, Missionary at Large for Seamen.

CLERICAL CHANGES.

The Rev. Edward M. Pecke, having accepted an invitation to take charge of the parish of St. Philip in the Highlands, requests that all letters and papers for him be directed to Garrison's, Putnam county, New York.

MARRIED,

In Trinity church, New York, Thursday, March 2d, by the Rev. Horace L. E. Pratt, of St. Peter's church, Perth Amboy, Alfred Hall Esq. of the latter place, to Pamelia F. Robinson of Staten Island.

NOTICES.

☞All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 16th inst., at 59 Bond street, at 8 o'clock.
Mar. 9, 1854. Theo. R. McIlwaine, Recording Secretary.

The Rt. Rev. Bishop Wainwright will administer the rite of Confirmation at St. Paul's church, Carrol street, Brooklyn, on the afternoon of next Sabbath, the 12th inst., at 4 o'clock.

The Rev. Dr. Haight, of this city, will deliver the annual sermon before the Brotherhood of the Protestant Episcopal Church of Brooklyn, on Sunday evening, March 12th, in St. John's church, Washington street.

The Rev. Heman Dyer, D.D., from Philadelphia, will preach in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, March 12. Service to commence at 7½ o'clock.

Protestant Episcopal Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (14th inst.) at 7½ o'clock P.M. Thomas P. Cummings, Rec. Sec'y.
March 10th, 1854.

Series of Sermons in St. Stephen's Church, corner of Broome and Chrystie streets; the Rev. Dr. Price, rector.—The 6th Sermon will be preached by the Rev. S. Cooke, rector of St. Bartholomew's, on Sunday evening, March 12.
Services to commence at 7½ o'clock.

Trinity Parish.—Lent Services.—In addition to the usual Sunday services at 10½ A. M. and 3½ P. M.:
TRINITY CHURCH: *Daily*, 9 A. M. and 3 P. M.
ST. PAUL'S CHAPEL: *Sunday evening*, 7½; Lecture.
Wednesday, 11 A. M.; Lecture: and 4 P. M.
Friday, 11 A. M.; Lecture: and 4 P. M.
ST. JOHN'S CHAPEL: *Daily*, 10 A. M. Lecture Wednesday and Friday.
A Confirmation will be held for the parish in St. Paul's Chapel on the Thursday before Easter at 11 A. M.

Church of the Holy Innocents: Morniming Prayer at 9 A. M., and Evening Prayer at quarter before 6 P. M.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

March 12, Second Sunday in Lent, A. M. at St. Paul's, New York, Ordination; P. M. at St. Paul's, South Brooklyn; evening, 7½ o'clock, Brotherhood of the Protestant Episcopal Church of Brooklyn, at St. John's church, Brooklyn.
" 15, Wednesday, P. M. 7½ o'clock, at the Holy Trinity, Brooklyn.
" 16, Thursday, do. at St. John's, do.
" 17, Friday, do. at St. Mark's, do.
" 18, Saturday, do. at St Peter's, do.
March 19, Third Sunday in Lent, A. M. at St. John's, New York; P. M. 4 o'clock, at St. Michael's, Brooklyn; evening, 7½ o'clock, at St. Ann's, Brooklyn.
" 20, Monday, P. M. 7½ o'clock, at the Ascension, South Brooklyn.
" 21, Tuesday, A. M. at St. John's, Fort Hamilton; P. M. at St. Paul's, Flatbush.
" 23, Thursday, Greenbush, Rensselaer county.
" 24, Friday, at Grace church, Albany.
" 25, Saturday, Annunciation of the Blessed Virgin Mary, at Trinity, Albany.

ACKNOWLEDGMENTS.

Free Church of the Holy Martyrs (Ludlow street, near Grand).—The subscriber gratefully acknowledges the following donations for the poor:
From X, thro' S. & S. $20.
Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with James Millett, 308 Broome street.

The Poor. The Rector of the church of the Holy Evangelists thankfully acknowledges the receipt of the following donations for the poor:
Per S. & S., from F $20, X $20.
Further donations are respectively solicited, and may be left with Messrs. Stanford & Swords, 137 Broadway, or with the subscriber.
Benjamin Evans, 172 Broome street.

The subscriber, very gratefully, has received, thro' the kindness of Messrs. Stanford & Swords, from their hands, since his acknowledgments of the 20th ult., for the widow and orphans mentioned in his appeal of the 4th ult., the following: Cash $2; cash $2; L H H $5; —for the poor: L K S $5; H L $10; F $20; E A J $10; P C T $5; A B $50. He has also received, at his house, for the widow and orpans, from M $10; also a bundle of clothing, not acknowledged before, with a donation of $5;—mentioned the last week, C E B, New Milford, for the poor $5. B. C. C. Parker,
Minister in charge of the Floating church of our Saviour.
114 East Broadway, New York, March 3, 1854.

The Rev. J. Lloyd Breck, for the Ojibwa Mission, thankfully acknowledges the following receipts, from Nov. 29th, 1853, to Jan. 12th, 1854, viz.: $5 from W., a presbyter; $2 50 from T. R. Ingalls, Greenwich; $3 70, Christmas offering of S. S. of Trinity ch., Athens; $7, Christmas offering of S. S. of St. Pauls, Hoboken, N. J., Rev. V. Bruce, rector; $1, do. St. James, Skaneateles, N. Y.; $8 50 from M. A. R., of Geneva, N. Y.; $22 from Trinity, Watertown N. Y., half; $20 from the S. S. of St. Johns chapel, N. Y., per T. N. Stanford, Esq.
Ojibwa Mission House, Minnesota,
Feb. 14, 1854.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Mrs. Robert Barton, sub. $15; Henry Fisher $2; Mrs. E. Martindale $2; Christ, Patterson, N. Y., Rev. Sheldon Davis $2; Miss Blake, don. 50 cts.; ch. of Cornelius the Centurion, Rev. Dr. McVickar $9.
Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
Mar. 8, 1854. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Rev. Dr. Berrian, in aid of Tracts for Rev. Gustaf Unonius $10; Wm. Muencher, Esq., Taunton, Mass., for do. $1; W. C. Pierrepont, Esq., Pierrepont Manor, for do. $34 50; Miss McVickar, for do. $2 50; subscribers: Rev. Dr. Berrian $2; Henry Fisher $1; Mrs. Robert Barton $1; Bishop Onderdonk $2. Christ ch., Stratford, Conn., Rev. J. A. Paddock $5; R. Gracie, don. $2.
Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
Mar. 8, 1854. 20 John street.

Protestant Episcopal Society for Promoting Religion and Learning, &c.—The subscriber acknowledges the receipt of the following contributions in aid of the Education fund of the Diocese:
St. Johns, Champlain, Rev. O. H. Staples $3; Christ, Rouse's Point, Rev. O. H. Staples $4; Christ, Cooperstown, Rev. S. H. Bat in $2; Christ, Poughkeepsie, Rev. Samuel Buel $36 50; St. Pauls, Red Hook, Rev. Henry DeKoven $15.
James F. De Peyster, Treasurer,
Mar. 6, 1854. 159 Front street cor. of Maiden Lane.

The subscriber acknowledges with pleasure the receipt of one hundred dollars from "Anonymous," Hartford, Conn., to aid that laborious and self-denying missionary, the Rev. E. A. Greenleaf, of Shakapee, Minnesota. Thos. N. Stanford, Treasurer.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts, through Messrs. Stanford & Swords:
Cash for books for seamen $2; for the sick and suffering poor, from X. $20; Mrs. Col. Fish $10; a stranger $3; P. T. C. $5.
Mar. 5, 1854. D. V. M. Johnson

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:
A Lent offering, post marked, Newtown $2.
Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. Lot Jones, 77 Second av.

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436 Pearl street, near Chatham. m11-3m

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m11-1y 76 Water street, fronting Old Slip, New York.

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BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the World's Fair in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.
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CONTENTS.
New Apostles. A Fourfold Ministry; by "O."
Experiences of Life, chapter 4; by the Rev. J. J. Nicholson.
The Offertory, or the Two Fifty Dollar Bills; by a Clergyman.
The Church and the Poor; by J. W. L.
The Promised Estate. A short tale.
Dr. Sterling and his Choir; by the Rev. Wm. Staunton; chapter 5. Early life of James Bullfinch, the Chorister. Genius in the Cradle. Developments and Progress. Predictions. James' early efforts at Composition. His matchless independence and contempt of Grammar. A big Fiddle. James and the Fiddle compose. The process. Improvement. Ambition to overtake the great Masters. An original method of composing. James grows older and wiser.
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